October 24'

TARIQ طارق Magazine

Majlis Khuddamul Ahmadiyya UK

WHAT IS THE SOLUTION TO THE GAZA CONFLICT?

In this Edition

Muhammad[sa] ***the Perfect Preacher***
AI - 2 Letters 2 Sides
Why I Became a Doctor
MKA Waqf-e-Arzi to Chile
Faith and Mental Health

TM

Volume 26 Issue 1

TARIQ طارق Magazine

October 24' Majlis Khuddamul Ahmadiyya UK

"**TARIQ** is the name of the time when Islam will achieve dominance, because it is destined that the victory of Islam and the establishment of its Sharia will be through the hands of the **Mahdi**."

Hazrat Musleh Maud[ra]
(Tafsir-e-Kabir Volume 12 Page 6)

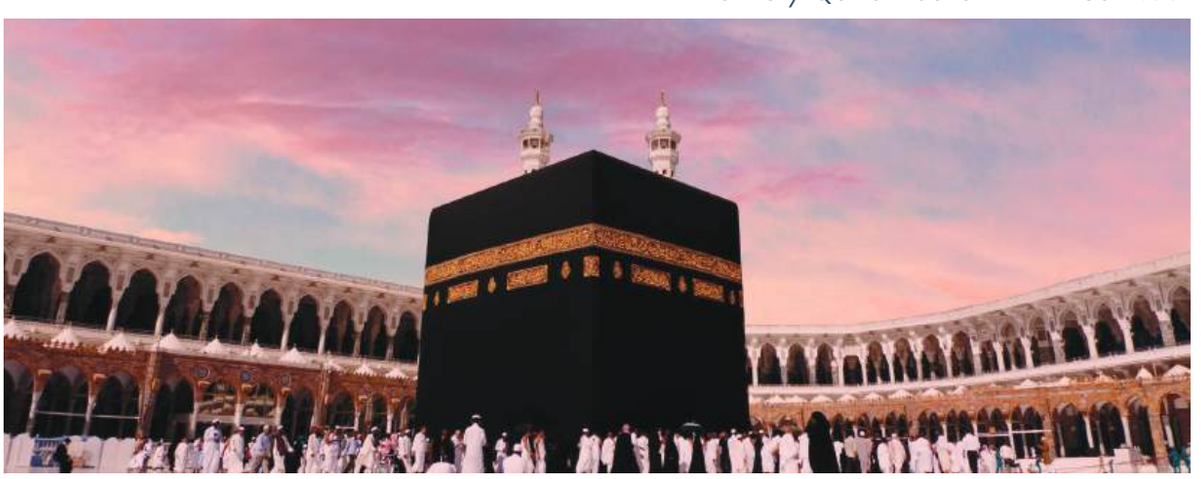
MAJLIS
KHUDDAMUL AHMADIYYA
UNITED KINGDOM

The Holy Qur'an

اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰٓى اَهْلِهَا ۙ وَاِذَا حَكَمْتُمْ بَيْنَ النَّاسِ اَنْ تَحْكُمُوْا بِالْعَدْلِ ؕ اِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ؕ اِنَّ اللّٰهَ كَانَ سَمِيْعًا بَصِيْرًا

Verily, Allah commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-Seeing.

The Holy Qur'an Surah An-Nisa 4:59



The Promised Messiah عليه السلام

Now, you do know how hard it is to be equitable in dealing with such nations who torture you unjustifiably and cause injury to you, and cause bloodshed, and pursue you, and kill women and children—as the Makkan infidels had done—and then do not cease their warmongering! But the Quranic teaching did not usurp the rights even of such mortal enemies, and admonished in favour of justice and equity. But you are fallen in the pit of prejudice, how could you understand such holy teachings?

I state it quite truthfully that it is easy to treat an enemy cordially, but it is quite difficult and, befitting only of the gallant, to safeguard the rights of enemies and not to forsake justice and equity in litigations. Most people love their rival kinsmen, and treat them with sweet words, but usurp their rights.'

(The Light of the Holy Qur'an - Number II, English rendering of "Nūrul Qur'an", page 108)

The Hadith

جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ رَسُولُ اللهِ صلى الله عليه وسلم: اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، وَحَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ، وَاسْتَحَلُّوا مَحَارِمَهُمْ.

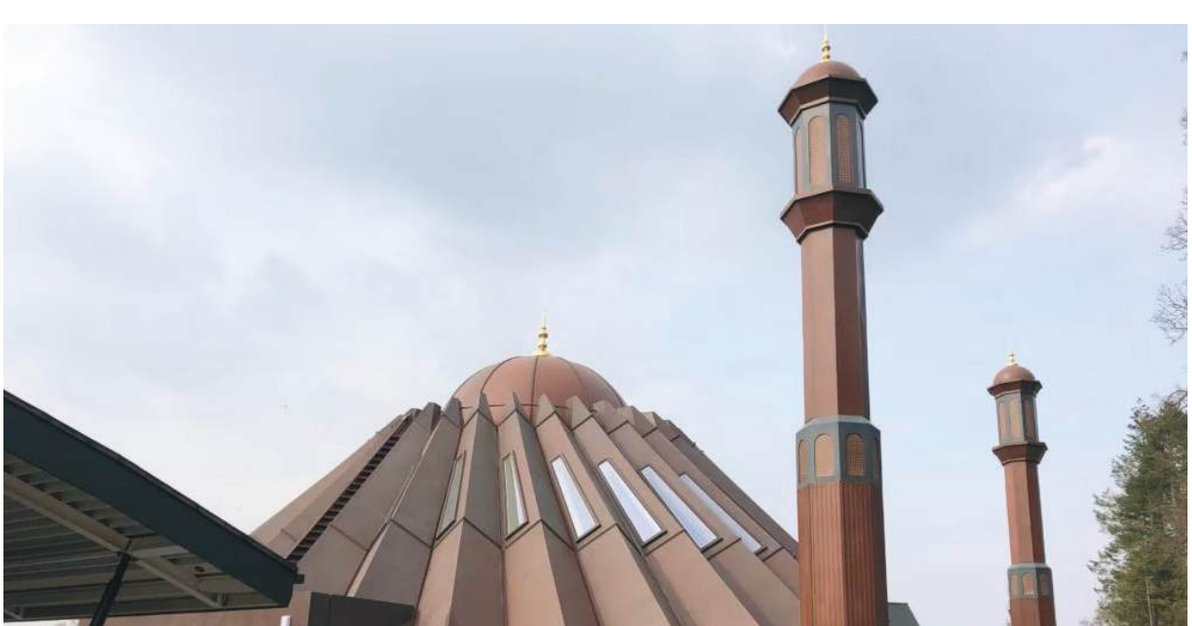
Jabir b. Abdullah ﷺ reported that Allah's Messenger ﷺ said:
Be on your guard against committing oppression, for oppression is a darkness on the Day of Resurrection, and be on your guard against stinginess for stinginess destroyed those who were before you, as it incited them to shed blood and make lawful what was unlawful for them.

(Sahih Muslim 2578, Chapter 15: The Prohibition Of Oppression, Book 4)

Hazrat Khalifatul Masih V ﷺ

"We must all come together, setting aside national, political, and other vested interests for the greater good of humanity and to ensure that we leave behind a prosperous world for our future generations. It is the need of the time that we must focus all our energies and efforts on establishing true peace so that we may live in a world of hope and prosperity, rather than a world defined by inequality, hatred and bloodshed."

(National Peace Symposium, 9 March 2024)



Solution to Gaza Conflict

Page 22

A thought provoking article addressing the ongoing crisis in Gaza using the recent address of Huzoor-e-Anwar[aa] at the annual Peace Symposium

A piece discussing the recent endeavours of MKA and the Jama'at in addressing the attrocities comitted in Gaza, as well as the activities of the new ' Voices for Peace' campaign

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Voices for Peace

Muhammad[sa] the Perfect Preacher

Page 42

The theme of the year given to us by Huzoor-e-Anwar[aa]. This article shows how the Holy Prophet[sa] truly was the Perfect Preacher.

This article delves into a more personal as well as theological debate as to why someone would be Ahmadi in our modern society

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Why I am an Ahmadi

On the Cover

The Gaza Conflict
This Issue focuses on the Gaza conflict as well as the Jama'at response to it

"Where a veto power exists, the scales of justice can never be balanced"

-Hazrat Khalifatul Masih V[aa]

Read more on **Page 22**

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Sara-e-Masroor - New MKA Guesthouse

A Message from the Editor

Assalam o Alaikum,

Allow me to be the first to welcome you to this edition of Tariq Magazine. I would like to apologise for the delay, but I hope you enjoy this new edition, which focuses on the Gaza Conflict and the guidance of Hazrat Amirul Mumineen[aa] on this matter.

The Holy Quran commands us to act justly with all, stating, "***Be always just, that is nearer to righteousness.***" As Khuddam, our efforts should always be directed toward adhering to the teachings of the Quran and following the guiding light of Khilafat, with which we have been blessed in this era.

This edition contains many interesting articles with the highlight being a summary of the address delivered by Hazrat Khalifatul Masih V[aa] at the National Peace Symposium. We have gathered writers to contribute compelling pieces on faith, such as "*Why Am I an Ahmadi?*" by Murrabi Anas Ahmad Sahib. Another thought-provoking article analyses the linguistic tools employed by the Holy Prophet in his daily life, demonstrating the perfection in his preaching, in line with the theme of the year graciously given to us by Huzoor-e-Anwar[aa]. This article was written by Muttaher Mubasher Sahib. Additionally, this edition features articles discussing AI, health issues, and more, ensuring there is something for everyone.

For our Urdu readers, there are pieces on the relationship between Khuddamul Ahmadiyya and its founder, Hazrat Musleh Maud[ra], as well as an article on Tabligh.

Throughout the year, the Majlis has undertaken many ventures, including a trip to Waqf-e-Arzi in Chile, where a group of Khuddam had the opportunity to spread the true message of Islam in South America. Besides this, Khuddamul Ahmadiyya has been diligently organizing sporting events and Ijtemas at local, regional, and national levels. This year, Muqami region had the honor of seeing the Khuddamul Ahmadiyya flag raised in the blessed premises of Islamabad by Hazrat Khalifatul Masih V[aa]—a historic event that had not occurred since the migration in 2019. As Hazrat Musleh Maud[ra] said in his poetry, **"We were granted that Master and Khalifa, which caused all to rise and proclaim 'light upon light.'"**

We are always eager to expand our team, so if anyone has feedback or suggestions, they are more than welcome to contact us. I truly hope you enjoy this magazine. It has been our privilege to put this edition together and we humbly present our efforts.

Wassalam

Nida Ul Haq
Editor Tariq Magazine

Theme of the Year
MKA UK 2023-24

MUHAMMAD

MAY THE PEACE AND BLESSINGS OF ALLAH BE UPON HIM

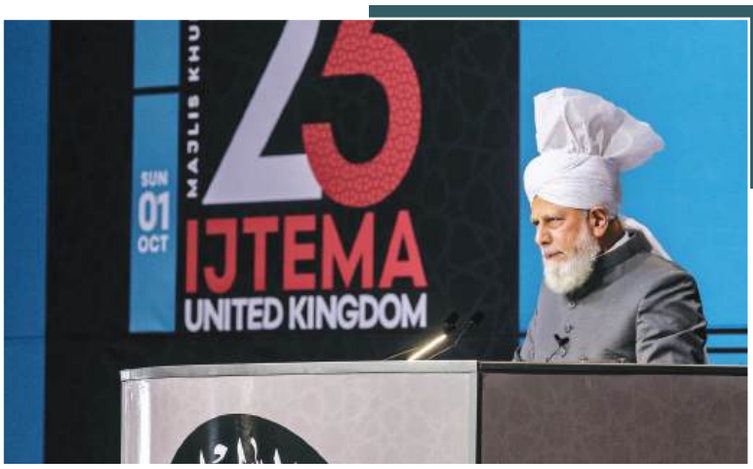
THE PERFECT PREACHER

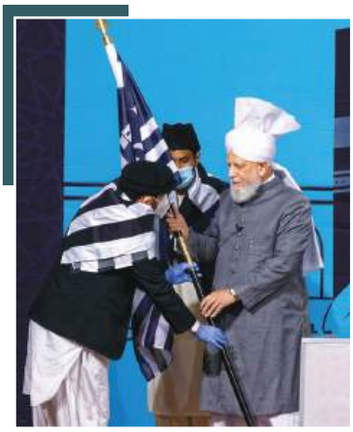
In the footsteps of

Hazrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز

1st October 2023

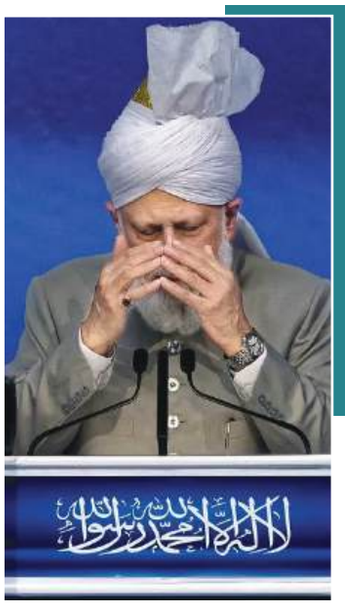
Huzoor-e-Anwar[aa] addresses the Majlis Khuddamul Ahmadiyya National Ijtema 2023, here he takes a historic pledge from the participants reaffirming their oath to spread the message of Islam.





8th October 2023

Huzoor-e-Anwar[aa] addresses the Majlis Ansarullah Ahmadiyya National Ijtema 2023, where he once again takes a pledge from the Jama'at.



31st December 2023

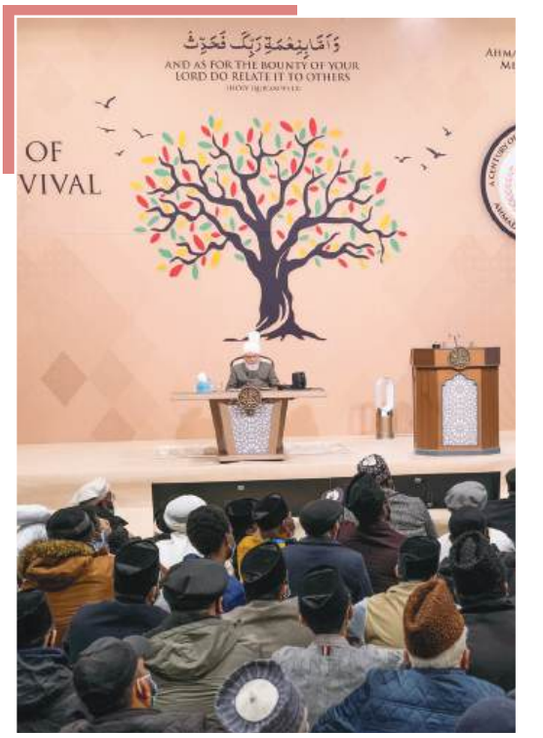
Huzoor-e-Anwar[aa] addresses the 128th Jalsa Salana Qadian from Islamaad, here he emphasises the responsibilities of Ahmadis living in Qadian to uphold the teachings of the Promised Messiah[as].

4th February 2024

Huzoor-e-Anwar[aa] grants a Mulaqat to the National Majlis Atfal-ul-Ahmadiyya UK Amila, here Huzoor-e-Anwar[aa] guided each participant individually offering insightful guidance.

24th February 2024

On the occasion of 100 years of Ahmadiyyat in Ghana Huzoor-e-Anwar[aa] addresses a congregation of over 40,000 participants in Jalsa Salana Ghana. Huzoor also lovingly listened to the Tiranas performed by the Jalsa participants.

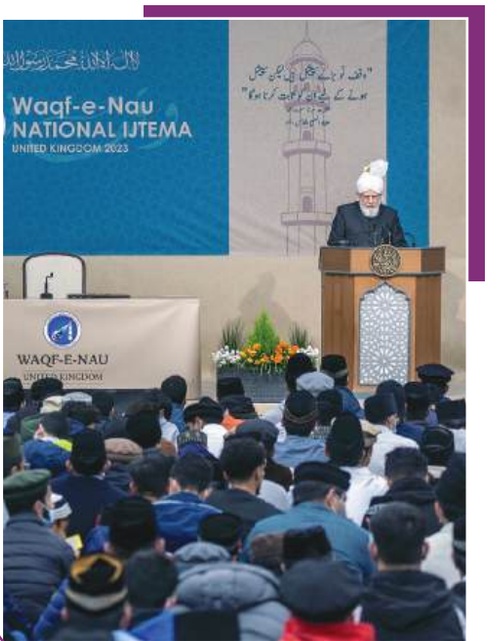


9th March 2024

Huzoor-e-Anwar[aa] gives the National Peace Prize and also delivers a powerful address at the Annual Peace Symposium, Huzoor-e-Anwar[aa] highlights the hypocrisy of the Veto Power as well as calling for an immediate ceasefire, Read more on Page 21.

25th & 26th May 2024

Huzoor-e-Anwar[aa] addresses the National Waqf-e-Nau Ijtema speaking on the responsibilities of Ahmadi Waqf-e-Nau children.

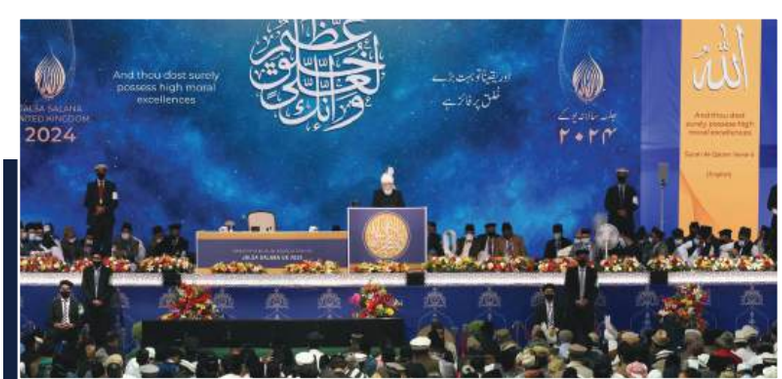


13th April 2024

Huzoor-e-Anwar[aa] graces the Regional Muqami Ijtema with his presence and raises the Liwa-e-Khuddamul Ahmadiyya for the first time in Islamaad.

1st June 2024

Huzoor-e-Anwar[aa] travels to Jamia Ahmadiyya UK to give graduates from Canada, Germany and the UK their Shahid degrees.



26th–28th July 2024

For three days Huzoor-e-Anwar[aa] delivers powerful speeches and leads prayers in Hadeeqatul Mahdi for the Jalsa Salana 2024. During these days Huzoor-e-Anwar[aa] also visits the numerous exhibitions on site as well as the MTA compound and tabligh marquee.

Majlis Activities

Oct 23' to Oct 24'

This section aims to show the activities of Majlis Khuddamul Ahmadiyya in the past year from Ijtemas to tabligh expeditions abroad, Khuddam worked hard throughout the year to spread the message of Islam Ahmadiyyat throughout the world and to fulfill the pledge Huzoor-e-Anwar ﷺ took from us at the National Ijtema 2023.

13 April 2024

Huzoor-e-Anwar ﷺ graced the Regional Muqami Ijtema with his presence and raised the flag of Khuddamul Ahmadiyya for the first time in Islamaad

یہ محبت تو نصیبوں سے ملا کرتی ہے
چل کے خود آئے مسیحا کسی بیمار کے پاس

National Tabligh Seminar
17th December 2023

Indoor Sports Tournament
16th December 2023

Winter Retreat
27th December to 2nd January

Voices for Peace - UK Parliment
15th November 2023

Annual Hike
3rd December

Office Bearers Forum
6th January

Majlis-e-Shura
21st–22nd October

AMRA Conference
13th January 2024

AMSA Retreat
12th April

NFT Finals
15th June 2024

New Year›s Clean Up
1st January

Khilafat Day
26th May 2024

Africa School Challenge

Winter Campaign

Tabligh trip to Northern Ireland

Tabligh Activities in Central London

Masjid Fazl Open Day

National Waqf-e-Nau Ijtema

A mere title of 'Waqf-e-Nau' is not enough. In fact, Waqf carries a great responsibility.
WAQF-E-NAU
NATIONAL IJTEMA
Kingdom 2024

Huzoor-e-Anwar[aa] leads Khuddam in silent prayer before their trip to Chile

Feature

Solution to the Israel-Palestine crisis in the words of

Hazrat Khalifatul Masih V اللہ تعالیٰ بنصرہ العزیز

On 9 March 2024, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V[aa] delivered the keynote address at the 18th National Peace Symposium hosted by the Ahmadiyya Muslim Community UK.

As he began his address, His Holiness mentioned that for over two decades he has repeatedly urged policymakers to work towards "peace and harmony of the world." Highlighting the importance of learning lessons from history, Hazrat Mirza Masroor Ahmad[aa] said:
"History teaches us that internal conflicts can spiral into regional wars – often fuelled by the interference and influence of external powers who ferment instability and division in other countries to serve their interests. In recent decades, we have witnessed the devastating consequences of such interference in countries such as Kuwait, Iraq, Syria and Sudan."
His Holiness mentioned that he has warned of how unjust policies of major powers are **"triggering an ever-rising tide of inequality" leading to global insecurity.**

His Holiness[aa] stated that many intellectuals and policymakers had previously held the impression that His Holiness[aa] was wrong to believe that existing conflicts could escalate into a global war and even trigger the use of nuclear weapons, considering it to be **"unnecessarily pessimistic."**

Commenting on those who held such views, Hazrat Mirza Masroor Ahmad[aa] said:

"Either due to their idealism and a desire to look at the world through rose-tinted glasses or perhaps due to an incapability to learn lessons from history, they seemingly ignored the widening cracks that have been opening up in recent decades in international relations. Perhaps, they simply did not wish to accept the reality of what was staring them in the face. As they say, 'ignorance is bliss'."

Huzoor[aa] stated that although many of the same people are now raising the alarm warning of a world war, in which nuclear weapons could wreak unimaginable devastation, **"many still seem unwilling to consider what must be done to end these conflicts and remain reluctant to hear the genuine voices for peace that exist in the world."**

Because those with the power to influence seemed unwilling to sincerely work towards lasting peace, Huzoor[aa] said he had questioned whether there was any point in reconvening for the event once again to speak of the urgent need for peace. However, he determined to proceed **"because Islam teaches Muslims never to waver in the pursuit of peace."**

Huzoor[aa] said that **"to speak truthfully and courageously before one's leaders, especially those who are hard-hearted, unjust and cruel" is in fact the greatest form 'Jihad' as stated by the Holy Prophet of Islam, Muhammad[sa].**

His Holiness reiterated that the Ahmadiyya Muslim Community continues to use all the means available to work towards establishing peace in the world, and will continue to do so without fear of any sanctions.

Turning towards the role of the United Nations, which he referred to as a "weak and almost powerless body," Hazrat Mirza Masroor Ahmad[aa] said:

"Instead of deciding each issue based on its facts and merits, nations have formed alliances and vote according to their self-interests. Ultimately, critical decisions are made by a few privileged nations in whose hands rest the veto power. Instead of faithfully serving the cause of peace and justice, they wield their veto like a trump card wherever their narrow interests are threatened, irrespective of whether their decision shatters the peace and prosperity of other nations and leads to the death and destruction of scores of innocent people."

Hazrat Mirza Masroor Ahmad[aa] continued and said:

"Where a veto power exists, the scales of justice can never be balanced... Regrettably, due to its inherent lack of justice, the fate of the United Nations seems set to mirror that of its failed predecessor, the League of Nations. And, if the system of international law, weak as it may be, completely collapses, the resulting anarchy and destruction is beyond our comprehension."

Makhzan-e-Tasaweer

During the address, His Holiness explained how the teachings of Islam in relation to warfare and the creation of peace are extremely important today at a time when several wars are being fought where these principles are not being adhered to. Huzoor[aa] explained that although in extreme circumstances, the founders of the major religions, including the Holy Prophet Muhammad (peace and blessings be upon him), permitted the use of limited force, it was always "solely with the intention of ending warfare and oppression." Referring to the teachings of the Holy Quran, Hazrat Mirza Masroor Ahmad[aa] said:

"In chapter 42, verse 41 of the Holy Quran, Allah the Almighty commands that where a person or nation has been wronged, they must never respond disproportionately or stray into realms of seeking revenge. Furthermore, Allah says that it is better to forgive if it can lead to reformation. Chapter 49, verse 10 of the Holy Quran, says that if two nations are at war, neutral parties should mediate between them and strive to establish peace based on the principles of justice and equity."

Hazrat Mirza Masroor Ahmad[aa] further stated:

"If having reconciled, one party violates the terms of the agreement and again resorts to warfare, other nations should forcefully unite against the aggressor until it desists from its aggressive conduct. Once it stops, the other nations must also cease using force. The objective should always remain to build sustainable peace underpinned by justice. It should not be that a third party takes advantage of the vulnerability of the warring parties by usurping their rights for his own benefit."

Huzoor[aa] said if these principles were observed by the United Nations and other relevant bodies, **"conflicts would be resolved far more amicably and swiftly."**

Turning to the present-day conflicts, Huzoor[aa] said that just like the Russia and Ukraine war, the conflict between Israel and Palestine is also **"geopolitical and territorial" as opposed to being a religious war.**

Hazrat Mirza Masroor Ahmad [aa]said:

"I firmly believe there is only one way to end these wars – by ensuring that justice prevails and that whatever settlements are made are based on equity, as opposed to what better serves the interests of external powers."

Commenting once again on the perils of the veto power and its role in the present conflicts, Hazrat Mirza Masroor Ahmad[aa] said:

"In terms of the Ukraine war, Russia has a veto power at the UN Security Council, whilst, in effect, Ukraine also has one by virtue of its alliance with those Western nations who have permanent membership of the Security Council.

How can a settlement be agreed if both sides can effectively wield a veto?"

Hazrat Mirza Masroor Ahmad [aa] further stated:

"As for what is happening in Gaza, though both the Israelis and the Palestinians have their supporters, the veto power has only been used in Israel's favour since the current war ignited several months ago. For example, in February, 13 out of 15 members of the UN Security Council voted in favour of an immediate ceasefire in Gaza but the United States utilised its veto power and the Resolution was defeated. How can peace be established where the majority view is so easily discarded? That is not justice – instead, it is a rejection of democracy and the principle of equality."

Shining light on the teachings of Islam, His Holiness referenced chapter 5, verse 9 of the Holy Qur'an which states that the enmity of any nation or people must never incite one to deviate from the path of justice or fairness. Hazrat Mirza Masroor Ahmad [aa] stated:

"Even non-religious people will surely recognise the wisdom and benefit of adopting this pre-eminent standard of justice."

Thereafter, His Holiness addressed the allegation of Islam being an extremist religion and highlighted that even where Islam permitted defensive war, it set strict conditions that must be adhered to.

Among the conditions set by the Holy Prophet Muhammad[sa], His Holiness presented the conditions that wars must never be fought to **"conquer lands or to establish supremacy over others. Rather, Muslims were only permitted to fight if war was waged upon them."**

Hazrat Mirza Masroor Ahmad[aa] spoke of protecting the sanctity of all places of worship and said:

"Islam also teaches that unless one's opponent uses a place of worship as a military base, it is not permissible to violate the sanctity of a place of worship by fighting within it or even near it. It is strictly forbidden to knock down or desecrate the places of worship of your opponents."

Further explaining the teachings of Islam, Hazrat Mirza Masroor Ahmad[aa] said:

"The Holy Prophet of Islam[sa] also prohibited Muslim soldiers from inflicting any form of terror or fear amongst the general public during wars. Indeed, all non-combatants and civilians were to be treated kindly and no injustice was to be perpetrated against them... During battle, soldiers should not strike their opponents in the face and should cause them the least possible harm and distress. If prisoners of war were caught, they were not to

be separated from their relatives if they too were imprisoned."

Huzoor[aa] further stated:
"Every effort was to be made to make prisoners of war comfortable to the extent that their comfort and needs were to be prioritised over those of the captor. If a Muslim was guilty of any form of cruelty or harshness towards a prisoner of war, they were to release him immediately to make amends."

Highlighting the universality of these Islamic principles, His Holiness[aa] said that if non-Muslim nations adopted these principles, then **"even if wars occurred, they would not lead to such deep-rooted enmities forming that remained embedded generation after generation."**

Huzoor[aa] warned that by failing to recognise that peace can only be established if these principles of war are acted upon, **"we lie at the precipice of a catastrophic global war that will undoubtedly lead to such immense levels of destruction and carnage that lie far beyond our imagination."**

Huzoor[aa] quoted Professor Jeffrey Sachs, world-renowned economist from Columbia University

who attributed blame to the **"failure of Western political leaders to be forthright about the causes of the escalating global conflicts"** for being on the precipice of a nuclear catastrophe.

Professor Sachs accused the West and its narrative of boasting nobility whilst depicting Russia and China as evil to be **"simple-minded and extraordinarily dangerous"** and said, **"At this stage, diplomacy, not military escalation, is the true path to European and global security."**

Turning to the grave humanitarian situation in Gaza, His Holiness quoted

a recent interview of US Senator Bernie Sanders, who strongly condemned the actions of the Israeli government, describing them as **"unspeakable"** and said that **"we in the United States, through our financial support of Israel are complicit in what's happening."**
Huzoor[aa] then stated that he took no satisfaction in the fact that politicians and commentators were now reaching the same conclusions that he had long warned the world about for over two decades. Rather, he felt only regret that necessary efforts had not been made to bring an end to inequality, injustice and warfare.

Hazrat Mirza Masroor Ahmad[aa] called for a cessation of the two major wars raging currently and said:

"Certainly, it is my opinion that there should be a full ceasefire between Israel and Hamas and also in the war between Russia and Ukraine. Thereafter, instead of inciting their respective allies towards further warfare, all members of the international community should prioritise ensuring relief efforts are stepped up to help those in desperate need and focus on bringing about a lasting and peaceful settlement."

Warning of how future generations will blame us if we stand by whilst cruelties are perpetrated, Hazrat Mirza Masroor Ahmad[aa] said:

"If, instead, we stand by and let these wars escalate further, countless more innocent lives will be lost, and, surely, history will judge us with contempt as the authors of our own destruction and misery."
Hazrat Mirza Masroor Ahmad[aa] concluded and said:

"We must all come together, setting aside national, political, and other vested interests for the greater good of humanity and to ensure that we leave behind a prosperous world for our future generations. It is the need of the time that we must focus all our energies and efforts on establishing true peace so that we may live in a world of hope and prosperity, rather than a world defined by inequality, hatred and bloodshed."

Earlier Speaking during his Friday Sermon at the Mubarak Mosque in Islamaad, Tilford, on 13 October 2023, Huzoor[aa] urged the Muslim world to set aside their differences in order to raise a voice for those innocent Palestinians who have no link to terrorism or extremism and said that major powers should prioritise de-escalation and finding a just solution to the conflict.

Huzoor[aa] then prayed:

"May Allah enable the major powers to fulfil the obligations of justice on both sides of the conflict in order to establish peace. It should not be that they become lenient towards one side at the cost of the other. May they not increase in injustice and may we come to see peace in the world."

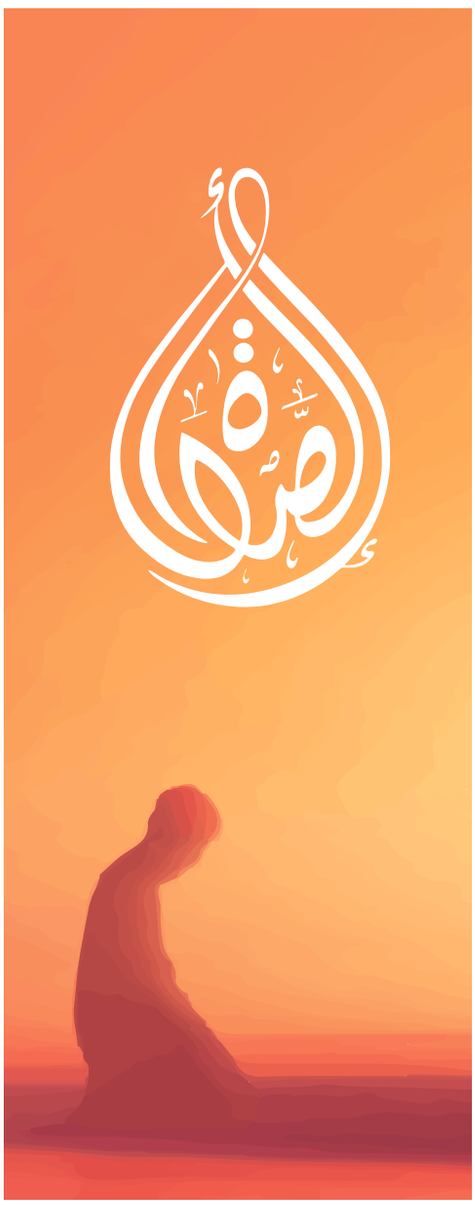
Ameen

Sadr Majlis

Salat

The Delight of our eyes

Abdul Quddus Arif Sahib - Sadr MKA



In today's fast-paced digital age, where our screens often command more attention than our own thoughts, there is a silent revolution brewing. It is not one of technology or innovations but of spiritual discovery and reconnection. This was prophesied in the Holy Quran many centuries ago that in the latter days,

وَإِذَا الْجَنَّةُ أُزْلِفَتْ

The wisdoms of religion will be expounded to such a degree that people will find it easy to accept and implement upon it.

The Guardian recently highlighted this very global phenomenon that may surprise some: as societies advance, they are not necessarily aandoning faith. On the contrary, by 2050, numbers suggest that those with religious affiliations might outnumber the secular. This is not just a distant global trend. Right here in the UK, we are witnessing the renaissance of spiritual enlightenment.

The Times has flagged a decrease in atheism, and The Guardian underscores the surge in mind-body-spirit book sales, pointing towards an ongoing 'mindfulness mega-trend.' It seems we are seeking solace in practices that ground us and provide deeper meaning amidst the chaos of modern life.

This is where the essence of Salat becomes profoundly relevant. Beyond a ritual, Salat offers a sanctuary of mindfulness, a space of serenity in our increasingly hectic lives. Not only does it anchor our souls, but it also provides benefits for our minds and bodies.

An article from Forbes provides scientific affirmation to the belief all of us hold that religion can be beneficial for one's health. There is a wise saying, 'A healthy body houses a healthy spirit.' As we delve into the profound significance of Salat, let us also reflect on its benefits, encompassing both our physical and spiritual well-being.

The postures of Salat are not just symbolic gestures of submission to our Creator, but also a harmonious blend

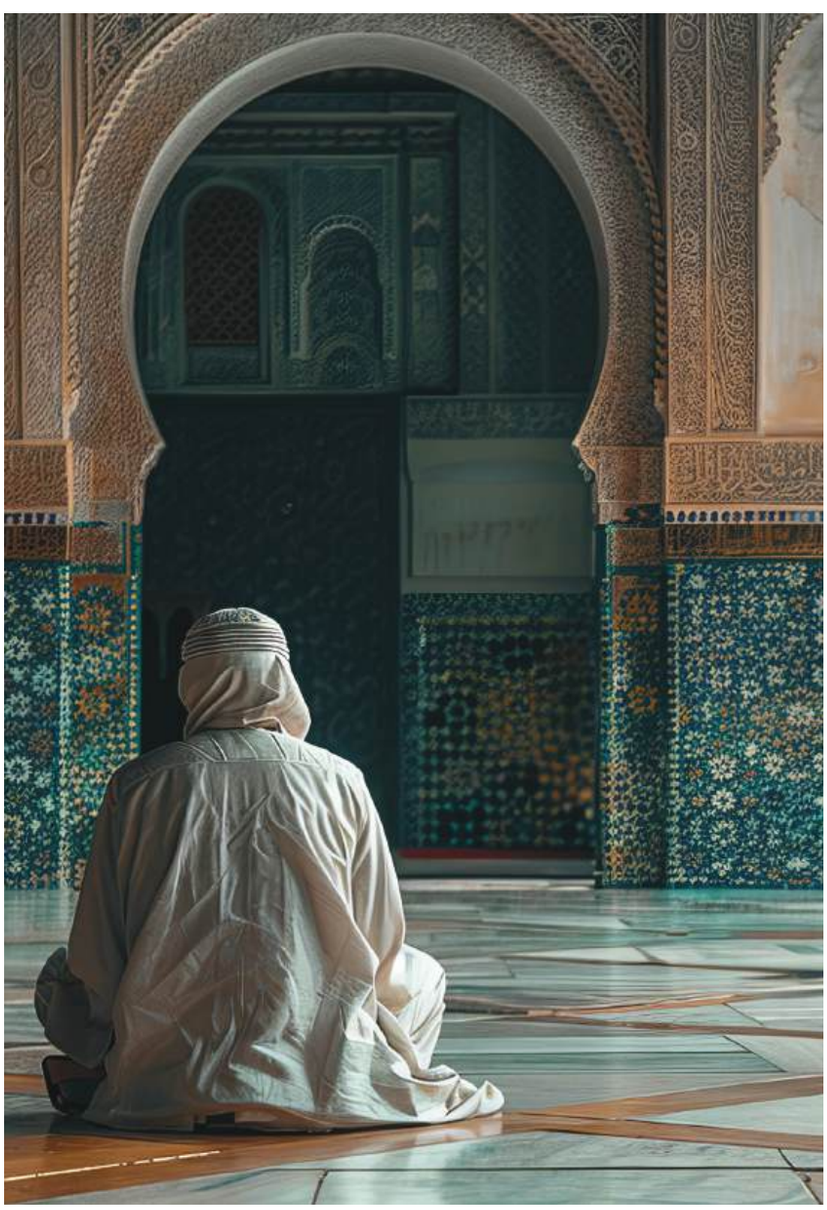
of physical exercises. The act of performing ablution itself, as researched, has a myriad of health benefits, including enhancing skin health, preventing certain diseases, and even promoting mental wellness.

Furthermore, as our modern lives increasingly trap us in an inactive routine, Salat emerges as a refuge. The **Qiyam** (standing) improves our posture, the **Ruku** (bowing) aids in flexibility, and the **Sujood** (prostration) is not just the epitome of submission but also enhances brain health. Scientifically speaking, it is known to increase oxygen flow, reduce anxiety, and foster a calm demeanour.

However, the benefits are not confined just to the physiological. According to some research, spirituality profoundly influences mental health. A sincere connection with a higher power can significantly reduce feelings of anxiety, depression, and stress. And what better way to foster this connection than through Salat? Allah the Exalted made this point in the following words,

اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ

Surely! It is in the remembrance of Allah that hearts can find comfort.



Our beloved master, the Holy Prophet[SA] said,

قُرَّةُ عَيْنِيْ فِي الصَّلٰوةِ

The delight of my eyes [i.e., source of pleasure] lies in Salat.

Let us draw upon these poignant words of the Holy Prophet[sa]. The Promised Messiah[as] states,

Once Hazrat Ayesha[ra] said that it was the turn of the Holy Prophet[sa] to come to her house. When she opened her eyes at night, she saw that the Holy Prophet[sa] was not there. She was very surprised and looked for him. When he was nowhere to be found, she discovered that he was in a cemetery supplicating with intense fervour, 'O my Lord! My soul, my life, my bones, my every hair prostrates before You.'

From this supplication of the Holy Prophet[sa] it can be ascertained as to the deep love he had for Allah the Almighty. Following his claim, the disbelievers of Makkah would openly say that Muhammad [sa] has become besotted and consumed by the love of his Lord. In addition, the Prophet's Salat demonstrated his complete devotion to Allah the Almighty. Just as one might find joy in the first sip of cool water on a scorching day, so did our Prophet[sa] find solace in Salat. He would often make the following supplication,

اللَّهمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَالعمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ، اللَّهُمَّ اجْعلْ حُبَّكَ أَحَبَّ إِلَيَّ مِن نَفسي، وأَهْلي، ومِن المَاءِ الْبَارِدِ

O Allah, I beseech Your love and I beseech the love of those who love You. I seek from You the ability to do those things that are loved

by You and that take me within reach of Your love. O Allah, establish such love in my heart for You that is far greater than the love I hold for myself, my wealth, my loved ones and the taste of cold water.

Hazrat Khalifatul-Masih V[aa] states regarding this prayer of the Prophet[sa],

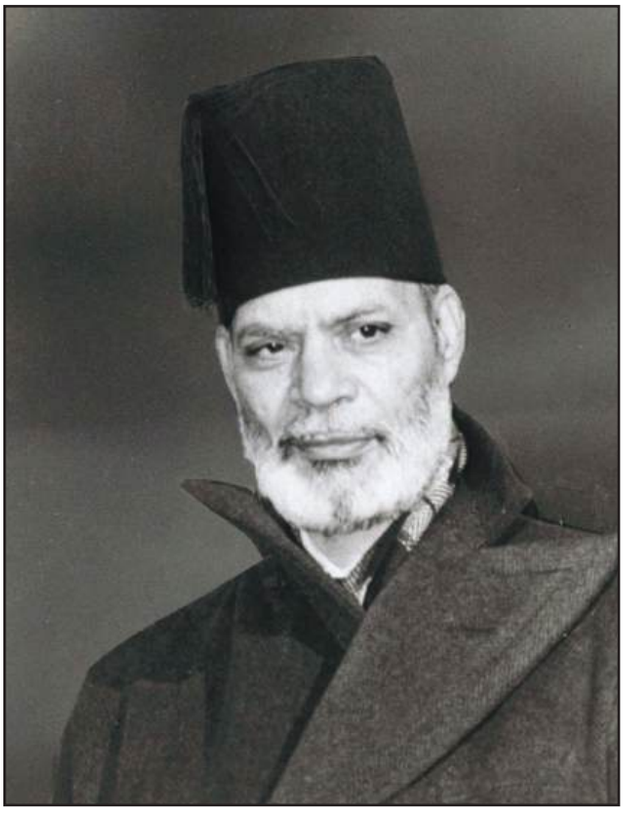
This beautiful prayer illustrates the Holy Prophet's[sa] complete fidelity towards Allah…. In today's world, people routinely give preference to their personal desires over religion, to such an extent that it does not even enter their mind to manifest their love for their Creator or to fulfil His rights. Even amongst us are people who are so obsessed with a desire to gain wealth and material success, that they forget to offer Salat at the appointed times, or are so busy with their family matters, that they ignore their foremost duty to love and worship Allah the Almighty.

There is a very faith inspiring incident regarding Hazrat Sir **Ch. Muhammad Zafrulla Khan Sahib**[ra].

Hazrat Chaudhry Sahib[ra] served as the president of the UN General Assembly, he was a member of the International Court of Justice at the Hague and the first Foreign Minister of Pakistan. It is narrated:

"Queen Mary, who was the mother of the King, had invited Hazrat Chaudhry Sahib[ra] as a royal guest to the Badminton House located in Gloucestershire. Hazrat Chaudhry Sahib[ra] says, 'For an Indian, this was a significant honour. Accepting the invitation, I presented myself at the Badminton House. Upon arrival, Lord Claud Hamilton briefed me extensively on the protocols of appearing before Her Majesty, including an explicit instruction not to glance at my watch during the audience, as it would be considered discourteous…

A little later, a Lady-in-Waiting for the Queen escorted me, and on the way, she informed me that this would be a brief first meeting… the Queen arrived shortly after and gestured for me to sit. The conversation began. Contrary to expectations, this first meeting extended far longer. During the dialogue, I realised that the time for Asr prayer was quickly approaching, hoping not to miss it, I discreetly checked my watch… The Queen was sharp and inquired if I had another appointment. I responded that no meeting could be more esteemed than one with Her Majesty, but the reason for my glance was the obligation I have towards the Lord of the Universe, and the time for it was nearing. Queen Mary responded, '**Indeed, worship and adhering to our Creator's commandments is incumbent upon us all.'** I clarified that very little time remained for the **Asr** prayer. Immediately, the Queen instructed her secretary to learn the timings of my Prayers and to inform her. Moreover, if she ever engaged in conversation with me and it approached the time for Prayer, she should be notified. After taking leave from the Queen, I returned to my room and offered the Asr prayer. Later, I informed the Queen's secretary of the Prayer timings. **Allah Almighty favoured this act, and subsequently, every time I was in the presence of the Queen, she would repeatedly inquire if it was time for my Prayer.** "



This is what is meant by the following verse of the Holy Quran,

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَ الصَّلٰوةِ الْوُسْطٰى ۚ وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ

Be watchful over Prayers, particularly over the Prayer the hour of which approaches when you are pre-occupied and stand before Allah in submissive devotion.

In the concluding address of the national MKA Ijtema 2022, Hazrat Khalifatul-Masih Vaa stated,

With the Grace of Allah, many young Ahmadis are very diligent in offering Salat and have developed a personal connection with Allah Almighty. I have observed such a spirit within many young Ahmadis. I have met, or it has become apparent through their letters to me, yet there is no room for complacency.

So let me share a few incidences of such Khuddam that have established a communion with Allah the Exalted through the act of safeguarding their Salat.

A Khadim, Ahmad Shahzaib Sahib, from Sheffield, writes,
I was studying Mechanical Engineering at a university in Taxila. On 31 January 2011 I was to sit my first exam for the third semester. However, the night before, between 2-2:30am, whilst I was busy studying, one of my juniors came to my room and said for me to go next door, into a larger room.

In this room, apart from all the residents of the hostel, some people with green turbans had gathered. There were approximately 18 boys seated in a circle. One of my seniors told me to sit in the middle. They began interrogating me regarding my faith; to which sect I belonged to etcetera. I kept repeating the same answer that I was a Muslim. The people with the green turbans became incensed and shouted, **'We know you are a Qadiani! You have been offering your Salat on these prayer mats used by the other residents of the hostel! You have been reading their Quran! You have consumed food in their plates!'**

As they had outrightly asked me, so I replied in the affirmative that I was an Ahmadi Muslim. As soon as I had uttered these words, all hell broke loose. The man who had been interrogating me said to my friends, 'We told you that he is a Qadiani! He has contaminated everything here, he is ***Wajib-e-Qatal*** (he is worthy of being killed) so we will kill him!'

Some of my seniors that I had good relations with, informed the group that I had good morals and that I treated everyone with respect, hence they should not kill me, rather find an alternative solution. They continued to argue amongst themselves, the men with the green turbans wished to murder me; some of the students in the hostel also started to agree with them. However, my juniors and some seniors were against this. In the end they decided that if I were to leave the hostel before Fajr then they would allow me to live.
I was returned to my room. For a long time, I could hear much noise and commotion coming from next door. I thought to myself that maybe their thirst would only be quenched once they had killed me.

Nevertheless, I called my father and informed him of the entire situation. He said, 'First and foremost they are not going to kill you, rather they will make you a martyr. What more can I desire than for my eldest son to be a martyr! Secondly, if I make my way to your university now it will take me 9 hours to get there; therefore, offer nawafil prayers and call your Qaid Majlis. **Leave the rest to Allah as He is the Master.'**

After speaking to my father, I was not sure what to do. At that time, I could not comprehend how a father could tell his eldest son to embrace martyrdom with such contentment. I called my Qaid Majlis and informed him of the precarious situation. Qaid Sahib said to me, 'There is very little time left till Fajr, thus I will leave immediately and get to your hostel within half an hour. When I arrive, quietly make your way down to the front of your hostel and come sit in the white car that will be there, pack your essential items only and leave everything else, I will make some arrangements for them later.'

I was comforted a little by the call with Qaid Sahib. After packing I laid out my prayer mat and began offering nawafil prayers. **I had never cried in my prayers as much as I did that day** that those friends who would eat with me daily were now ready to kill me due to a difference of beliefs.

After a while Qaid Sahib called me, he was waiting downstairs in a white car. I

quietly left the hostel and headed straight to the mosque. Qaid Sahib informed me that they had made provisions for me to stay at a nearby hostel with another Ahmadi student. Qaid Sahib said that during my exams I should stay there and afterwards I should return home for the two weeks holiday.

The next morning, I arrived at the university at 9am. The exam was impossible for me. I could not think of a single answer to any of the questions. My mind was diverted and was unable to comprehend all that had happened the night before. Tears were pouring from my eyes. I finished the exam in whatever way I could. Only Allah knows how awful my exam had gone as I had not desire of being there and no answers were coming to my mind.

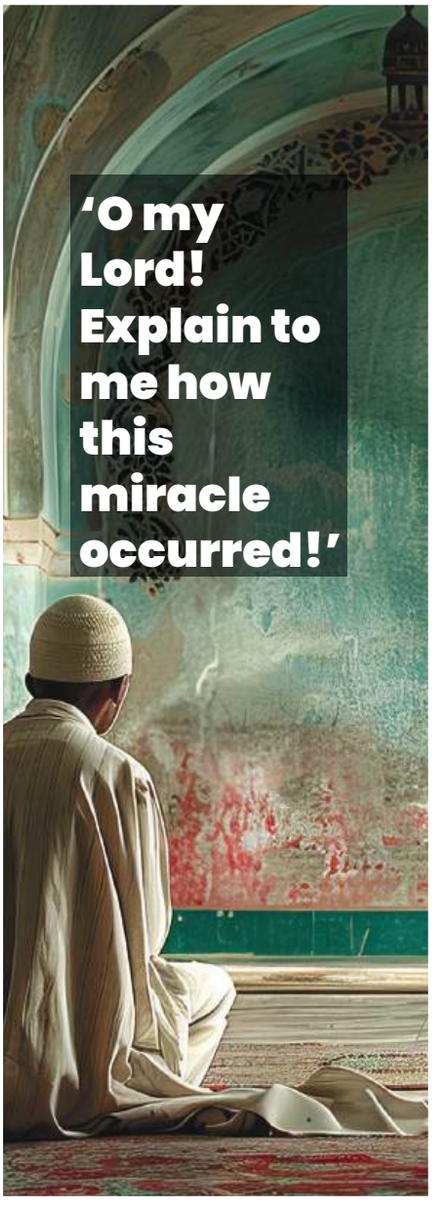
As it was an army university, and their rules were stricter, it meant that if someone had less than 50% marks in their examination then they would have to repeat the semester, and if they achieved less than 50% twice then they were expelled from the university. I was worried that as this was the final exam of the third semester, and I was sure that I had not attained more than 20% or 30% in the exam, I would have to repeat the semester and an entire academic year would be wasted. During my two weeks holiday, I made sure to offer my five daily Prayers. I would cry in Sajdah, 'O my Lord! If the Jama'at is truthful then help me pass my exams and show me a sign!' My mother would often scold me saying that I should not be insistent with Allah as He is Self-Sufficient. But I did not care as this matter was between me and my Lord. I know now that you should not be insistent with God but at that time, I did what I thought was right.

When I returned to university after the holidays, the exam results had been posted on the notice board. I began to scan the result sheet from the bottom as I had fully expected my name to be amongst those that had failed. However, I was left amazed and speechless when I saw my name in the top ten students. I was hoping and praying to pass with just 50% marks, but I was dumbfounded to see that I had attained over 70%. I could not believe my eyes.

After experiencing this miracle, I implored Allah in every Sajdah, **'O my Lord! Explain to me how this miracle occurred!'**

Even this plea was answered by Allah before the end of the fourth semester. A couple of weeks prior to my fourth semester exams, my father told me to have my exam results attested by the registry office... When I went to the registry office, the registrar realised immediately and said, 'The total marks you achieved in the last three exams do not add up.' He checked the results on his computer and realised that instead of 70% I had only achieved 40% marks in my third semester exam, this meant that my GPA (grade point average) had been recorded by mistake as 2.7 out of 4.0 rather than 1.7. The registrar told me that according to the rules I should have been relegated. He himself was extremely confused and could not figure out what had happened. If he was to tell any of the officials, it was possible that he may lose his job due to this error. He told me that I should quietly get my results attested, in which I had failed, and not mention it to anyone. Then in two weeks' time when the fourth semester exams were to happen I should work so hard that my cumulative grade point average (CGPA) should total above 2.0 which is equivalent to above 50% marks.

I phoned my father as soon as I left the registrar office and happily told him what had happened. He was extremely joyous that during this period my attention towards Allah had increased significantly. Thus, that extremely painful night where I had supplicated to my Lord with deep sincerity and devotion had brought a revolution in my life. I had the chance to experience a living God through the Jama'at, rather, I would say that I was able to see Allah the Almighty with my own eyes and this process of acceptance of prayer has filled my life with miracles ever since.

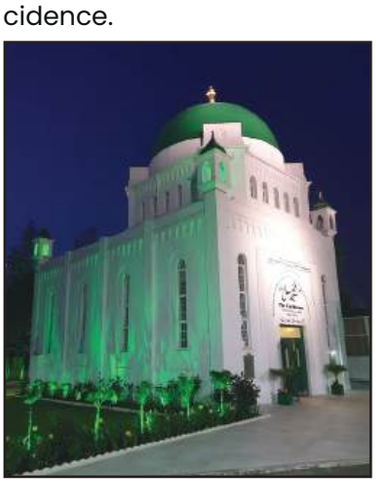


The Promised Messiah[as] has said that Salat is the root and the ladder of all progress; that is why it has been said that Salat is the Mi'raj [the means of ascension] of a believer.

A Khadim from Southwest Region writes,

A few years ago, I visited Fazl Mosque, to observe Salat behind Huzoor[aa]. In my mind I had thought to make special supplication for my sister's rishta, as my mother would always tell me to pray that she may find a righteous soulmate. Hence, my intention was focused on this in my Salat. I offered the Tahajjud prayer and waited for Huzoor[aa] to lead us in Fajr prayer. Once Huzoor[aa] had completed the Fajr prayer and walked out, Dars was given and shortly after a young man stood up to deliver a presentation. I was deeply impressed by this person and took his name and number, so that I could pass on his details to my parents. However, I never actually got around to telling my parents and forgot about this interaction.

A few months later the parents of the same young man contacted my parents and enquired about my sister and asked for her hand in marriage for their eldest son. 8 months later they were married Alhamdulillah. This could not have been a mere coincidence.



A Khadim, Sheikh Fawad Ahmad Sahib, from Baitul Futuh Region writes,

In January 2023, I switched my employment to a renowned company with many hopes of career progression. It was only the first week when I realised that the new employer was not happy for me to go for Jumu'ah, and I shall only be able to offer Jumu'ah on a holiday falling on a Friday.

I was deeply distressed over this situation that 7 days later I decided to leave this employment and began looking for one where I shall be able to come to the mosque for Jumu'ah.

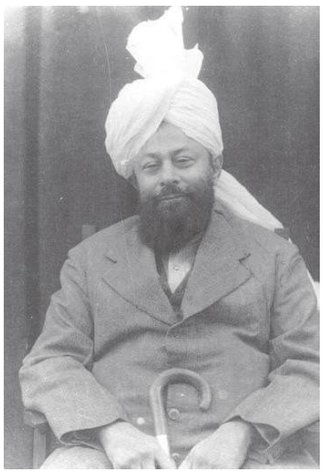
I prayed to Allah the Exalted saying, **'O Allah! We were stopped from offering Salat in Pakistan and you helped me escape from there. Now, my employment is a hurdle in offering Jumu'ah. O Allah I beseech Your help again!'**

I kept applying for jobs, in smaller companies this time, but I was not receiving any positive response.

Two to three weeks later, I received a call from a recruiter who had picked up my CV from the internet and booked me an interview with a large multinational accountancy firm. A couple of weeks later, I was offered a job, and contrary to my expectations, with an option to work from home on Fridays. Alhamdulillah.

Hazrat Musleh Maud (ra), the founder of Majlis Khuddamul Ahmadiyya says,

Without Salat there is no Islam. If a nation wishes to preserve the Islamic spirit within its future generations, it is obliged to instil the habit of Prayer within each child.



My dear brothers! There is a saying, **'Early to bed, early to rise, makes a man healthy, wealthy and wise.'** I first came to know of this saying from beloved Huzoor Aqdas[aa] when he beautifully explained to a Tifl in the Midlands what the daily routine of a Tifl or a Khadim should entail. Huzoor Aqdas[aa] outlined the entire day, focusing it around the five daily Prayers.

Many of us will have the desire to wake up early and offer Fajr prayer on time in congregation, however, the comfort of our beds may make it difficult to fulfil this desire. A Khadim, Farhan Ahmad Sahib, from Muqami writes about his experience on how and his family were able to fulfil this desire. He says,

We have two young children. My wife started a new job, and I was facing difficulties at work. I was struggling with my Fajr and Tahajjud prayers. We reassessed our 5 daily prayers, especially the Fajr prayer.

A good Ahmadi friend of mine advised me that I should sleep early and wake up early, and that this was the practice of the Holy Prophet[sa] and the Sahaba. My wife agreed and told me we should immediately adopt this advice. She has often told me that it is Allah's law, and that

He states in the Holy Quran,

اَلَمْ يَرَوْا اَنَّا جَعَلْنَا الَّيْلَ لِيَسْكُنُوْا فِيْهِ وَالنَّهَارَ مُبْصِرًا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ

Have they not seen that We have made the night that they may rest therein, and the day sight-giving? In that verily are Signs for a people who believe.

We started sleeping at 10pm and waking up at 5am. By Allah's grace, we experienced so many blessings that now we are more productive than ever. We manage to offer Tahajjud prayer, I manage to go to the mosque for congregational prayers. I have time to recite the Holy Quran and read books. I even have time to play with my kids in the morning, have breakfast and start my work early.

Waking up any later now makes us feel that our entire day is wasted. This routine has become so engrained in our nature that after a few weeks, I now naturally wake up at 4:59, a minute before my Alarm.

I would like to end with something I came across recently, an advice of Hazrat Musleh Maud[ra] gave to a missionary who was sent to Europe,

'Moderation in food, speech and sleep is a good remedy. Tahajjud is a good weapon against the materialistic influences of Europe, as people there retire to bed late in the night to wake up when the sun is out. Go to bed immediately after you have observed the Isha prayer. This routine may interfere a little with your missionary work but put your trust in Allah; He will make good your loss in another way. People will be drawn towards you of themselves.'

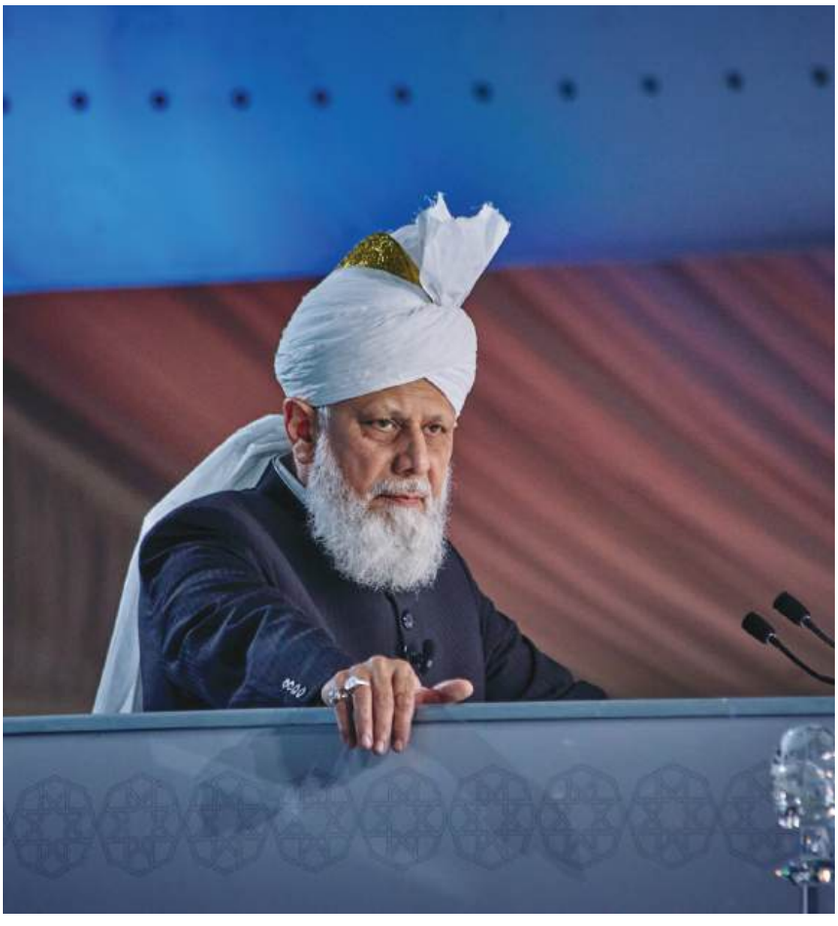
Allah the Exalted has said that in fact true believers are those who,

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ

They withdraw themselves from their beds in the latter part of the night for Prayers.

Beloved Huzoor Aqdas[aa] stated at National Ijtema in 2018,

... the theme of Salat is not a theme for just a single year, rather if you wish to have a blessed and prosperous life, Salat is the golden key that you must never let go of. If you want to be a true believer and to fulfil the conditions of your Bai'at, you must be regular in offering your five daily Prayers with sincerity. If you wish to develop a personal relationship with Allah the Almighty you must bow down in worship before Him as He has prescribed. Unless you focus your energies upon prayer and worship, Allah the Almighty will not be satisfied or pleased with you. If you ignore your duty to worship Allah and focus upon material interests, you may be successful in attaining worldly pleasures, but remember that a true Muslim focuses upon the permanence of the next life and not just the fleeting pleasures of this temporary worldly existence. So, the only solution and the only way is prayer. If we are regular in Salat and if we pray with sincerity, then our lives will be worthy of success. According to the promise of Allah the Almighty, we will be freed from the shackles of wrongdoing, evil and immoral behaviour. We will be those who fulfil both the rights of our Creator and of one another. We will be those who spread love, tolerance, and compassion amongst society. We will be true Muslims. Rather than seeing our prayers thrown back at us and proving a curse for us, they will instead lift us towards our Creator and be the means of increasing blessings in our lives. Thus, every Ahmadi



Muslim, whether a child, a teenager, an adult or an elder, must constantly focus upon Salat and the worship of Allah and strive to be amongst those whose prayers are pleasing to Allah the Almighty.

In conclusion, Salat is akin to a wellness retreat, engaging our minds, bodies, and souls in unison. Salat is not merely a ritual, rather the sustenance of our souls, the fortress of our faith, and the zenith of our daily routines. Salat is a dialogue, a conversation between us and our Creator. The reality is that when Muslims aandoned the essence of Salat, the regression of Islam began. However, when observing the period of Islam when Salat was offered with its prerequisites, Islam had dominated the world. If we wish to see the advancement of Islam, then we need to set an example of absolute devotion and worship of Allah the Exalted. As Huzoor Aqdas[aa] has said,
"...**throughout your lives, Salat should be the one constant companion that you never let go of.** "

So, just as our physical bodies are in constant need of air, food and water, in the same way let us vow to constantly nourish our souls by never aandoning Salat. Let Khuddamul Ahmadiyya UK bring about a revolution in the world by using this gift that our Creator has endowed to protect us from all immoralities, indecencies, and all things that He dislikes. May Allah the Exalted enable us to truly make **Salat: The Delight of Our Eyes.**

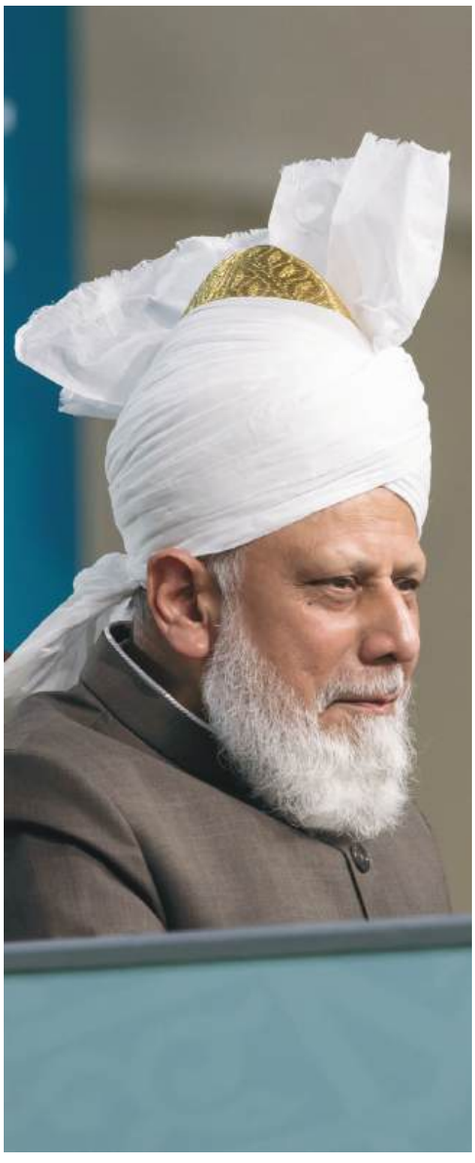
Ameen

Education

Voices for Peace

A call for much needed Peace

Hibatul Mohsin Sahib - Naib Sadr MKA



The Gaza strip has been in the news for years, but since 7th October 2023, the region has become one of the most talk about topic of recent times. This region has seen more than its fair share of conflict, is once again engulfed in war. The toll on human life where there has been tens of thousands of lives lost and people injured with a significant number of those impacted being children and women. Complete destruction of infrastructure including housing complexes, religious buildings, schools and hospital has brought to light the constant pain and suffering that the residents of this region have been facing. The imagery coming from the area has resulted in this war being called the "most graphic war of all times". Despite of all this, the world watches in despair.

In these times, the need for voices advocating for peace and justice becomes ever more critical. One such voice is that of Hazrat Mirza Masroor Ahmad[aa], the fifth Caliph of the Ahmadiyya Muslim Community, whose unwavering call for peace and humanity provides a beacon of hope in these dark times. Our beloved Huzoor has been advocating peace for over 20 years and ensuring that in every opportunity he gets, he makes the world realise that these actions are taking us closer to the Third World War.

Hazrar Mirza Masroor Ahmad [aa] has repeatedly emphasized the importance of peace, justice, and the sanctity of human life. In the context of the Israeli-Palestinian conflict, his words resonate deeply.

"The world must realize that without justice and fairness, true peace cannot be established,"

he asserts. This sentiment cuts to the heart of the issue in Gaza, where decades of conflict have been fuelled by a lack of equitable solutions and mutual respect.

The Ahmadiyya Muslim Community, under the leadership of Hazrat Khalifatul Masih's[aa] divine guidance,

launched the 'Voices for Peace' initiative, which aims to foster understanding, dialogue, and reconciliation among different communities. This initiative is rooted with the core principles of Islamic teachings of: Protection of innocent lives, implementation and governance of absolute justice and role of the major powers to de-escalate such situations. The innitiave was formally launched by Ahmadiyya Muslim Community on 31st October, 2023. Later on, again under the guidance of Huzoor-e-Anwar, an official logo for this campaign was launch on 28th November, 2023.

The ongoing conflict in Gaza is complex, with deep historical roots and multifaceted causes. At its core, it involves issues of territorial disputes, national identity, and historical grievances. Huzoor-e-Anward has spoken about the importance of addressing these root causes with honesty and integrity. "True justice requires that we are fair and just in all matters and that we do not let our personal desires or preferences influence our judgment," he says. This principle of justice is crucial in resolving the Israeli-Palestinian conflict, where both sides have suffered and have legitimate concerns that need to be addressed.

One of the key tenets of the 'Voices for Peace' initiative is the promotion of dialogue and reconciliation. Huzoor-e-Anward has consistently advocated for open communication and understanding between conflicting parties. He states,

"Instead of hatred and enmity, we should develop love and compassion for one another. We should strive to end conflicts and wars and establish peace in the world."

This approach is crucial in the context of Gaza, where mistrust and animosity have been entrenched over generations. Building bridges through dialogue is essential for any hope of a lasting peace.

The international community has a significant role to play in resolving the conflict in Gaza. Hazrat Mirza Masroor Ahmad[aa] calls on world powers to act with responsibility and fairness. He warns,

"As long as [world leaders] do not courageously strive for cease fire, they are invariably responsible for taking the world towards destruction."

This warning is a stark reminder that the ramifications of the Gaza conflict extend beyond the region, potentially destabilizing broader international peace and security. Huzoor-e-Anwar[aa] has been particular focusing and reminding the leaders of the Muslim world on their responsibilities. He stated:

"Muslim countries within the region should united to establish peace and ensure that the rights of those innocent Palestinian people, who have no link with extremists, are protected".

The State of Gaza today

One of the key attributes of Ahmadi Muslims is listening to the words of their Imam and acting upon it with conviction. So is the case with the Majlis Khuddam ul Ahmadiyya United Kingdom, who immediately followed the guidance of "we hear and we obey".

سَمِعْنَا وَاَطَعْنَا

To act upon the instruction of Huzoor-e-Anwar[aa] to write letters to the leaders and those with power, a campaign was launch to write letters to the Ministers of the Parliament (MPs) and other dignitaries. These letters were a source of providing these MPs with the enlightened teachings of Islam and the words of the Khalifa of the time. One of the major activities undertaken by the Majlis in light of Huzoor's instruction to reach out to the politicians was the Voices of Peace events held in the Parliament. Only by the sheer mercy and grace of Allah the exalted, Majlis has been able to hold Voices for Peace events in the Houe of Commons, The Welsh Parliament (Senedd) and the Northern Ireland Assembly (Stormont). Majlis has been extremely fortunate and blessed to have direct guidance from Huzoor-e-Anwar about these events. The purpose of these events was to pass on the message of Huzoor-e-Anwar to those who are in power and to make them aware or their responsibility to bring about the world peace.

One of the greatest sights from these events that we noticed that there was actually a change in the demeaner and body language of those who attended these events after they listened to the videos of Huzoor-e-Anwar. We witnessed that those who attended these sessions became humble towards this cause and showed immediate respect to the words spoken by Huzoor-e-Anwar[aa]. Alhamdolillah, all these events were well attended and well received. We had some really distinguishable guests who attended these events. Included in the agenda was also speeches on the service of Hazrat Musleh Maud[ra] and Hazrat Sir Zafarullan Khan Sahib[ra] on this conflict. Also, speeches about Islamic teachings on War and conflict. However, the highlight for each of these events was a video extracts of the addresses of Huzoor-e-Anwar. Other than the parliaments, several regions have held Voices for Peace events in their regions or Majalis which have been hugely successful.

Voices for Peace Event UK Parliment

The current war in Gaza is a tragic reminder of the consequences of unresolved conflicts and the urgent need for peace. Hazrat Mirza Masroor Ahmad's[aa] call for justice, compassion, and dialogue offers a powerful framework for addressing these challenges. The "Voices for Peace" initiative of the Ahmadiyya Muslim Community embodies these principles, striving to foster a world where peace and understanding prevail over hatred and conflict. As the world grapples with the realities of war in Gaza, let us heed these voices for peace and work together to build a future where such conflicts are relegated to the past. May Allah protect us all from the consequences of war. May Allah bring peace to those who are suffering and may the world never see the devastation of the World War 3.

Ameen

VOICES FOR PEACE

FUNDRAISING **APPEAL**

All the money raised from this fundraiser will go towards humanitarian efforts supporting the innocent families and individuals who have tragically lost so much through this crisis.

DONATE NOW

justgiving.com/page/voicesforpeace

Feature

The greatest honour of my life

Safeer Qamar - Sutton Qiadat

By the Grace of Allah, I have had the fortune of devoting my life, as a Waqf, in MTA and this is truly the greatest honour of my life. Along with the ample blessings of Waqf, one such blessing is the many opportunities to join Huzoor on his international trips. One of my favourites is Huzoor's trip to Japan in 2013. During this trip, beloved Huzoor would often have personal moments, which he would film on his personal camera. Once on a drive, we made a stop at a restaurant which had an overlooking view of Mount Fuji from its balcony.

Huzoor[aa] took out his camera to film the beholding view in front of us. I was already on the balcony before Huzoor, but as soon as he came forward, I stood back to not disrupt his space. There at that moment, right in front of me was our beloved Khalifa filming and capturing the Mount Fuji, which to this day, is the most unreal shot I had seen. Of course I took this opportunity to capture this once in a lifetime view. As soon as Huzoor started to film, he realized that due to the hazy weather, Mount Fuji was not visible on his camera. To which, in my fortune, Huzoor asked me what I can see in my camera, which he could not see in his. He then took my camera in his blessed hands, as I tried to adjust the settings of my camera for Huzoor to enable a better view of Mount Fuji though the lens. To my great luck, there are some unbelievable shots capturing that moment.

There are many moments I've witnessed through a lens both with our beloved Imam and without, and I hope many more will come Insha'Allah. There has not been a time when I have not enjoyed holding the camera. As I gain more experience, I come to the conclusion that things do become simpler as you get older. The simplest of cameras, with the simplest of views, become more meaningful, than maybe a click of the great, tall buildings in the world. Photography and pictures are my way of expressing myself, but also to understand the world and its history.

Mount Fuji is an active stratovolcano located on the Japanese island of Honshu, with a summit elevation of 3,776.24 m (12,389 ft 3 in).

It is the tallest mountain in Japan

The mountain is located about 100 km (62 mi) southwest of Tokyo and is visible from the Japanese capital on clear days. Mount Fuji's exceptionally symmetrical cone, which is covered in snow for about five months of the year, is commonly used as a cultural icon of Japan and is frequently depicted in art and photography, as well as visited by sightseers, hikers and mountain climbers.

Stock image of Mount Fuji

Feature

Muhammad ﷺ The Perfect Preacher

Muttaher Mubasher Iffat - Jamia Ahmadiyya UK

Mastering the power of speech is a pursuit that has engaged the minds of many across the ages. Those who understood the power of this instrument dedicated their entire lifetimes to wield it. For it is known While swords may compel heads to bow, it is the power of words that can change hearts.

Throughout history, the most powerful of men were those who possessed the power of eloquence. Adolf Hitler, who radicalised an entire nation, was infamous for his powerful speeches. Figures such as Churchill, Lincoln, Martin Luther, Castro and Stalin, were all known for their ability to galvanise.

Sadly, however, in some cases entire societies have been swayed to follow the most misled of people solely through this art. In the mid-1900s, cult leader Jim Jones, the founder of the people's temple under the guise of serving God, convinced his followers to willingly drink Kool-Aid laced with cyanide, which led to the death of over 900 people including many children and women. This was a direct result of his charismatic speeches.

Nevertheless, while these individuals might have garnered some degree of influence within their respective domains, it was limited in its reach, and their followers would rapidly wane. This was due to a deficiency in both the substance of their message and the manner in which it was preached.

Only one man throughout history can be credited as a true beacon of immense influence, whose impact resonates across generations. The same man who was recognised by American author, Michael Hart, as the most influential person in history. Our beloved master,

The Holy Prophet Muhammed[sa].

The great success that he attained was certainly influenced by his character and the blessed manner in which he would address and speak to people.

When we read Ahadith, we notice that The Holy Prophet sa , when advising his companions, would often do so through stories or analogies.

For example, the Prophet[sa] asked his companions, **"What would be the situation of someone who has a river at his door and every day, five times a day, he comes out, and he takes a bath in that river? At the end of the day, would he have any dirt on himself?" They responded, "There would be no dirt on him, O RasulAllah." Then the Prophet said, "Similarly, there are the five prayers cleansing the person in this way."**

There are the five prayers cleansing the person in this way

When a story is told, a remarkable phenomenon unfolds. It has the ability to synchronise the heartbeats of the listeners', uniting them in a shared mental canvas leaving a lasting impression. Thus, the Holy Prophet's sa use of stories ensured his teachings were etched in the minds of his companions, and everyone else to follow.

As individuals, we are all wired differently, and thus not everyone learns the same way.
Take visual learners for example. If told to read a book, they would learn little from such a task. However, if that same person, in the age of technology, is given videos and pictures and diagrams, he would flourish.

Remarkably, 1400 years ago, the Holy Prophet sa grasped the power of visuals, ingeniously utilising whatever tools were available. It is narrated that:

The Prophet[sa] drew a straight line through the sand and then drew lines to the right and lines to the left of the first line. Then while the people were looking attentively at the drawing, he recited the Quranic verse:

وَاَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهٖ

This is My path leading straight. So follow it; and follow not other ways, lest they lead you away from His way.

(6:154)

On other occasions, he illustrated his point using his hand stating

أَنَا وَكَافِلُ الْيَتِيمِ، فِي الْجَنَّةِ هَكَذَ

"I and the one who takes care of the orphans are in paradise, like this (as he was speaking he put his index and middle fingers together.

When it comes to techniques The rule of three, one of the most captivating tools for effective speaking has been used in many famous sayings across history.

" Veni, vidi, vici."

("I came, I saw, I conquered") said by Julius Caesar.

"Liberté, Égalité, Fraternité. "

From the french revolution

Education, education, education."

Tony Blairs infamous speech on education.

It is said that three successive points have a way of ingraining themselves into the human mind. Whereas two similar points can be a coincidence, it is three that make a pattern.

It is narrated When the Prophet, sa, would speak, he would repeat himself three times until he was understood. Whenever he came to people and greeted them with peace, he would greet them three times.

Brothers even The holy prophet sa Heart Aching sermon on Hajjaul wida also began with this very repetition. He stood in front of the people and he began his speech informing the Sahaba, that this was the final year of his life. However, he didn't inform them in such plain words. Rather he relayed the gravity of what was happening in such a beautiful manner.

The Holy Prophet[sa] said:

يَا أَيُّهَا النَّاسُ، اسْمَعُوا فَإِنِّي لَا أَدْرِي، لَعَلِّي لَا أَلْقَاكُمْ بَعْدَ عَامِي هَذَا، فِي مَوْقِفِي هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا.

O people Lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. In this place, in this month, in this city.

It was these words that engulfed the companions with emotions.

On another occasion the Holy prophet[sa] said **"shall I not tell you the three greatest sins?"** (repeating the question three times) they said. "indeed o Messenger of Allah." he said,

"associating partners with Allah and ill-treatment of parents." he then sat up straight (as if he was alarmed) and said, **"and bearing false witness."** it is said, **"that the prophet sa continued to repeat this until the Sahaba could no longer take it.**

You see, the prophet sa would ensure to take every measure to ingrain a teaching into the minds of the Sahabah.

Playwright Ben Jonson very famously stated that to speak and to speak well are two things.

A fool may talk, but a wise man speaks.

It is narrated that The Holy prophet[sa] said:

فُضِّلْتُ عَلَى الأَنْبِيَاءِ بِسِتٍّ

that I have been given superiority over all prophets in 6 things. The very first of them being:

أُعْطِيتُ جَوَامِعَ الْكَلِمِ

When the Holy Prophet[sa] spoke, his words were few yet brimming with significance. You see His wisdom flowed in concise phrases, satisfying the simple minded and challenging the wise.

Hazrat Amr ibn al-'As, accepted Islam in the 8th AH and was appointed a leader in a battle just 6 months later. **When he returned, he narrated that the way the Prophet sa spoke to him was so full of attention and interest that it made you feel you were the most dearest to him.**

He said: ***The Holy Prophet[sa] used to turn his face and his speech directly towards the worst of people, thereby winning their hearts. He used to do the same with me, so that I thought I was the best of the people, so I said: 'O Messenger of Allah, am I better, or Abu Bakr?' He said: 'Abu Bakr,' so I said: 'O Messenger of Allah, am I better, or 'Umar?' He said: 'Umar,' so I said: 'O Messenger of Allah, am I better, or 'Uthman?' He said: 'Uthman!' Whenever I asked Allah's Messenger, he told me the truth, so I wished I had not asked him!'"***

Although the Holy prophet[sa] was an exceptional speaker. It wasn't only this that turned hearts. For there have been prophets in the past the likes of Hazrat Musa[as], who maybe wasn't so eloquent and had a stutter, but went on to change the hearts of the people.

The reality is that It was the Holy Prophet[sa] attributes, his character, his relationship with Allah and his people that turned hearts.

It was the fact that he would spend his nights standing in worship and regarding this worship Allah says

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا

That standing before Allah at night and praying is the most potent means of subduing the self and most effective in speech.

(73:7)

You see The Holy Prophet[sa] wasn't just a messenger; he was the ultimate envoy entrusted with the final divine message. Given only one task:

فَإِنَّمَا عَلَيْكَ الْبَلَاغُ

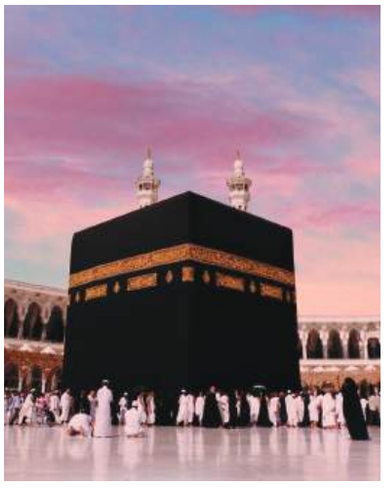
'on thee lies only the delivery of the Message'.

Seeing the weight of the task, it was only right that God gave him the tools to be able to spread the message. The ability to convey the message.

And so it transpired, the greatest message found itself in the hands of the greatest messenger.

Those who were once revered as poets, were overshadowed by the awe of this messenger

And so within a few fleeting years, his message took hold across Arabia.



The Promised Messiah[as] sets this very scene in the most beautiful manner

ظَهَرَتْ عَلَيْهِمْ بَيِّنَاتُ رَسُوْلِهِمْ
فَتَمَزَّقَ الْأَ هْوَاءُ كَالْأَوْثَانِ

That the clear arguments from their prophet became manifest for them. So the idols of their selfish desires were completely smashed.

The Holy Prophet[sa] was given a near-impossible task,

He was sent as the final law-bearing messenger tasked with establishing a timeless faith.

He was sent to transform the most unrefined of people into models for the future.

He was sent among a community riddled with the most eloquent of poets.

Yet against all odds he completely transformed the people of Arabia into shining stars and their past life became but a faded memory, and it was these same poets who were left with no choice but to acknowledge the superiority of our beloved Prophet.

This is why he is

The Perfect Preacher.

This is also why we should educate ourselves on his qualities and try to adopt them, so we can also spread the message of Islam in the world today. May Allah enable us to do this.

Ameen

Education

Why I wanted to be a Doctor

Dr. Haris Khan - Gillingham

Ever since I was in year seven or eight, Huzoor[aa] always used to call me "Dr Sahib". At that time, I didn't have the slightest inkling that I was going to become a doctor.

My dad is a dentist, so this could possibly have been a reason. However, for this to materialise is unbelievable and shows Huzoor's[aa] foresight and how Allah blesses his words. It also shows Huzoor's[aa] wishes for Waqifeen-e-Nau to be involved in professions where humanity can be served and people can be helped. I'm sure many of us have experienced ourselves or seen from classes when Waqifeen-e-Nau ask Huzoor[aa] as to what they should go into, Huzoor[aa] almost always states a field that can be useful for the Jama'at and humanity.

The Promised Messiah[as] says,

"Sincerity towards others and love for humanity is a part of faith. The definition of the 'highest moral values' is that sincere kindness and sympathy be professed towards all humanity without any expectation of reward or recompense. This is what is known as true humanity... Allah the Almighty never forsakes those people who hold within their hearts sincere love for humanity."

The Promised Messiah[as]

This is what all of us should strive to achieve.

When I got to my first year of A-levels, I had a mulaqat with Huzoor[aa] and asked his advice on what career I should pursue. I wasn't too sure at the time and was thinking of doing something in finance or economics. Huzoor[aa] said that if you are good at science then you should do Medicine. I said "I am good at Biology, but I don't really enjoy Chemistry". To this Huzoor[aa] smiled and stated

"Phir tumay Chemistry to parni paray gi"

which meant "So then you will have to study Chemistry".

When I got home, I reflected upon what had happened in the mulaqat and it soon sank in that, as Huzoor[aa] had said it, I would have to study medicine.

My parents and I then had a discussion in the next few weeks, and we all came to the agreement that I should get some work experience to find out more about medicine. I was very fortunate to get the opportunity to go to Tahir Heart Institute in Rabwah for a month in Ramadan. What I observed and experienced there was unbelievable. It was a state-of-the-art facility, one of the best hospitals I had seen. In addition, it had top specialists, junior doctors and various different health care staff who were all working together united under the banner of Khilafat to serve humanity for the sake of Allah the Almighty. This was the first time I had seen such a unique environment in a hospital.

Working alongside these specialists and junior doctors, and having the opportunity to talk to them regularly was extremely inspiring and motivating. It made me realise how much impact you can have as a medical professional, especially in conjunction with having Allah's Blessings and Huzoor's[aa] prayers and guidance.

I saw and spoke to many patients and the families of patients who had made miraculous recoveries, and this happened quite regularly at Tahir Heart. This combination of having a professional and academic yet spiritual environment—where doctors engage in prayers before procedures, where supplications and attributes of Allah such as

هوا الشافي

"He is the healer"

are framed around the walls of the hospital, where even non-Ahmadi maulvis come to seek treatment because they know the calibre and the integrity of Ahmadi healthcare professionals convinced me that I definitely wanted deen [religion] in my life going forward.

The article will continue in the next edition...

"He is the healer"
Arabic in Nastaliq style calligraphy

Pictured: Tahir Heart Institute Rabwah, Pakistan

Education

Faith & mental health: Light at the end of the tunnel

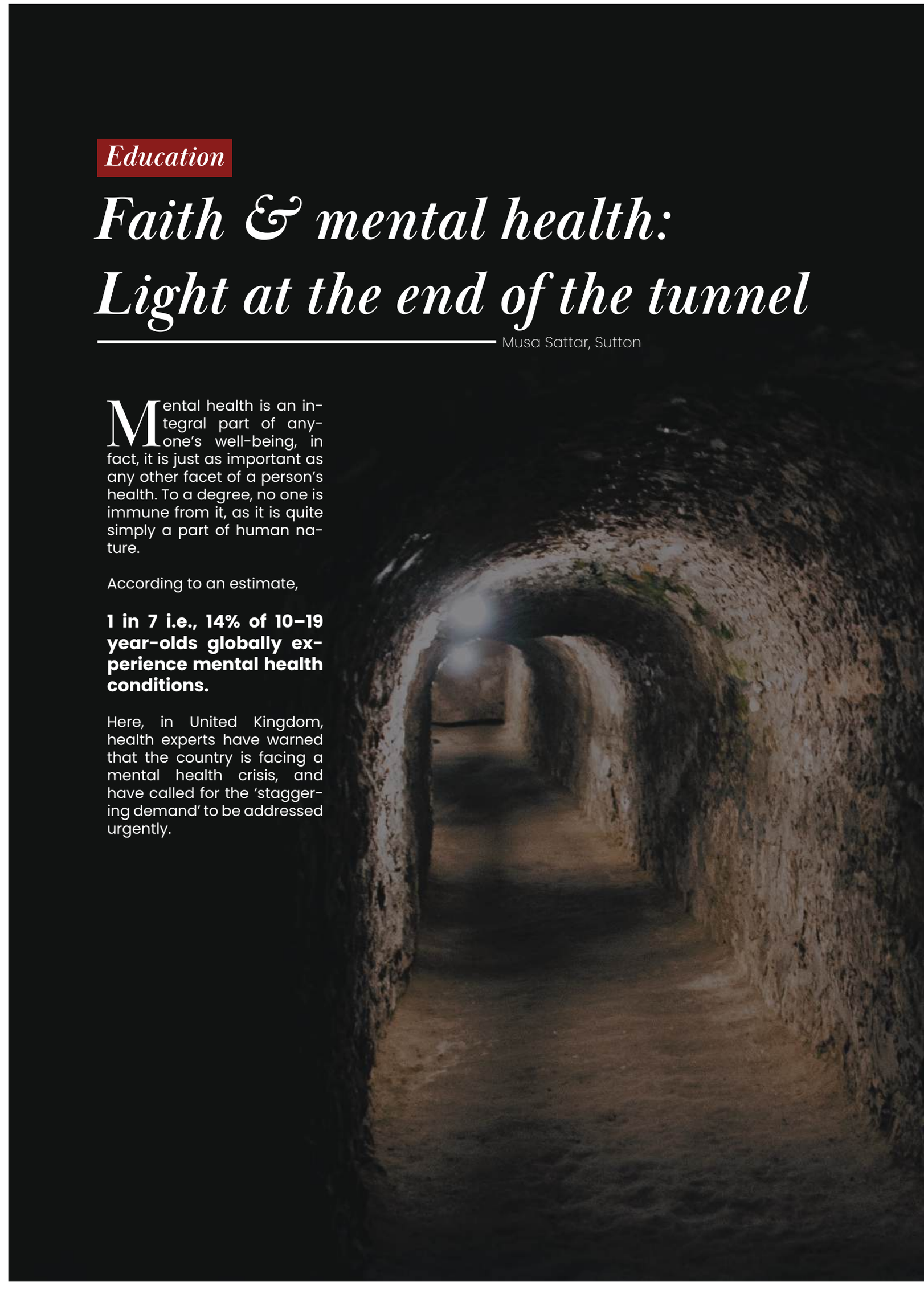
Musa Sattar, Sutton

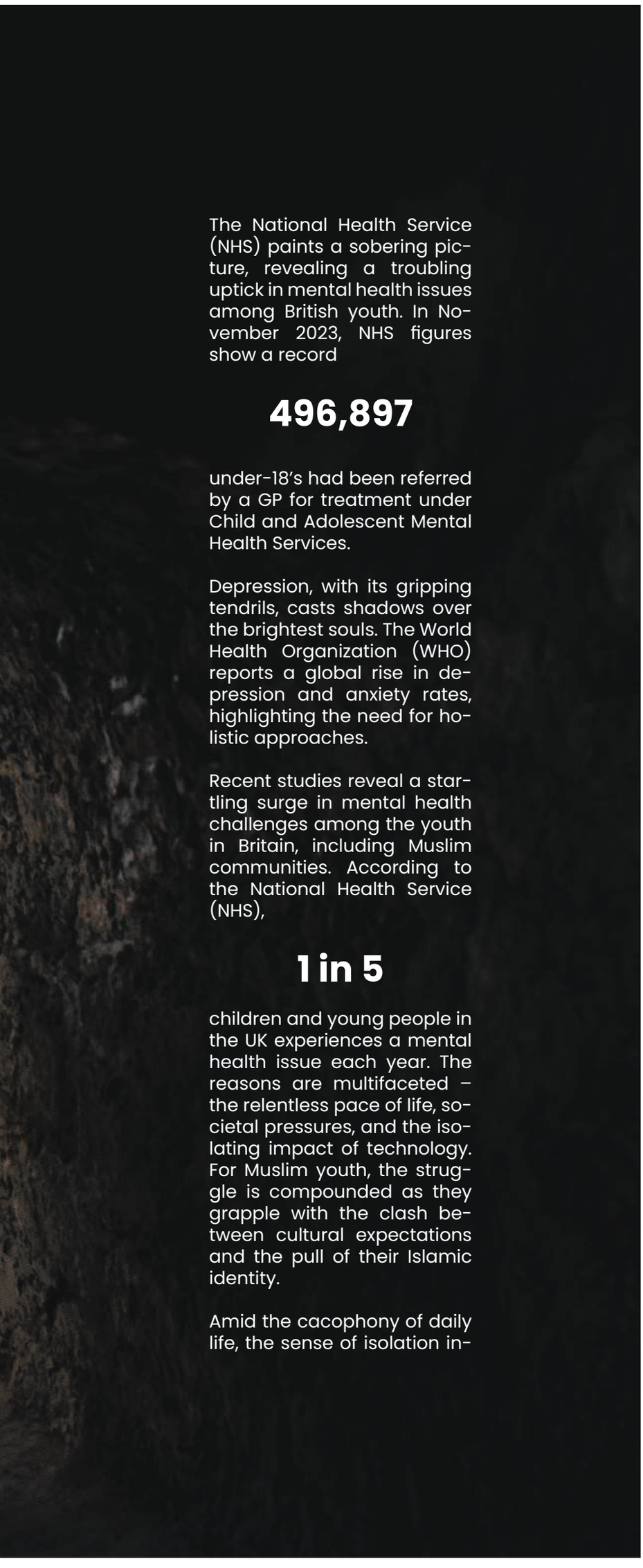
Mental health is an integral part of anyone's well-being, in fact, it is just as important as any other facet of a person's health. To a degree, no one is immune from it, as it is quite simply a part of human nature.

According to an estimate,

1 in 7 i.e., 14% of 10–19 year-olds globally experience mental health conditions.

Here, in United Kingdom, health experts have warned that the country is facing a mental health crisis, and have called for the 'staggering demand' to be addressed urgently.





The National Health Service (NHS) paints a sobering picture, revealing a troubling uptick in mental health issues among British youth. In November 2023, NHS figures show a record

496,897

under-18's had been referred by a GP for treatment under Child and Adolescent Mental Health Services.

Depression, with its gripping tendrils, casts shadows over the brightest souls. The World Health Organization (WHO) reports a global rise in depression and anxiety rates, highlighting the need for holistic approaches.

Recent studies reveal a startling surge in mental health challenges among the youth in Britain, including Muslim communities. According to the National Health Service (NHS),

1 in 5

children and young people in the UK experiences a mental health issue each year. The reasons are multifaceted – the relentless pace of life, societal pressures, and the isolating impact of technology. For Muslim youth, the struggle is compounded as they grapple with the clash between cultural expectations and the pull of their Islamic identity.

Amid the cacophony of daily life, the sense of isolation intensifies. The digital era, which promised unprecedented connectivity, paradoxically fosters a disconnect that seeps into the core of individual experiences. A survey conducted by the Mental Health Foundation found that

42%

of young people in Britain feel lonely, a sentiment that echoes across cultural and religious boundaries. Muslim youth, too, face the challenge of forging meaningful connections without compromising their values.

The statistics lay bare a profound narrative—one that demands our attention and understanding.

In contemplating the matter, one wonders: Can our khuddam, dedicated to the regularity of daily prayers, grapple with mental health challenges like depression and anxiety?

Delving into this inquiry, insights emerged during our informal gatherings in the 'Ask the Murabbi' sessions, where fellow brothers candidly recounted instances of experiencing symptoms associated with depression and anxiety.

Thus, the question surfaces:

***How* do we navigate this turbulent sea of emotions?**

Being Ahmadi Muslims, we have the privilege of seeking guidance and solutions for our problems from the Holy Qur'an and constant guidance from our Beloved Khalifa, Hazrat Mirza Masroor Ahmadaa based on the teachings of Islam.

On one occasion Huzoor[aa] mentioned the following of the Holy Qur'an said:

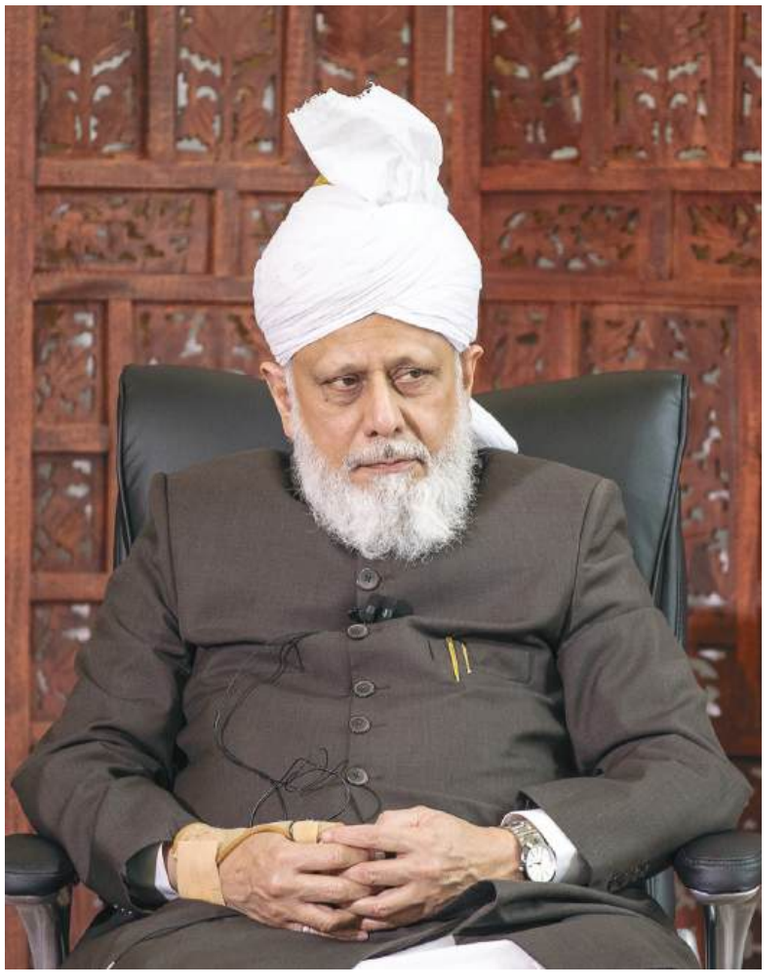
'It is in the remembrance of Allah that hearts can find comfort.'

Explaining the verse he further stated, 'we should turn to Allah and beseech help and support from Him. Islam also guides us to increasingly participate in social activities after such events. Those who are suffering from depression are also told by psychiatrists to go and socialise with others – to get some fresh air and exercise, and to meet people instead of being isolated.'

Islam, with its emphasis on community, offers a roadmap for nurturing bonds that transcend the superficiality of social media. Holy Prophet Muhammad (peace be upon him) said,

'A believer to another believer is like a building whose different parts enforce each other'

Engaging with the community becomes not only a source of support but also a means of dispelling the shadows of isolation.



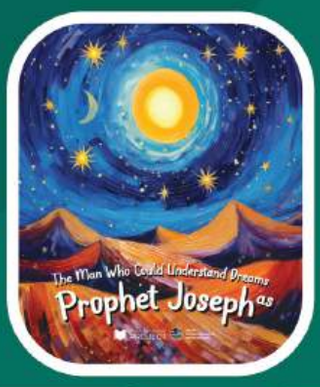
Furthermore, Islam advocates self-reflection and seeking refuge in prayer during moments of despair. In the Quran, Allah assures,

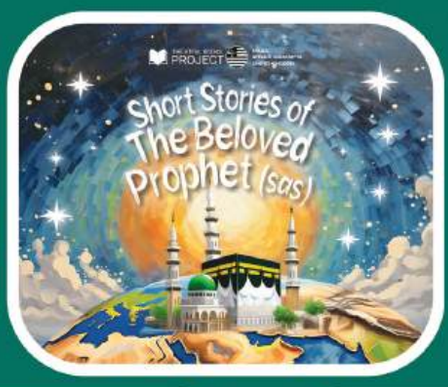
'Therefore remember Me, and I will remember you.'

The act of remembrance, through prayer and mindfulness, becomes a sanctuary for the restless mind, offering solace and tranquillity in the face of life's tribulations. To address mental health challenges among the youth, it is crucial to dismantle the stigma associated with seeking professional help. Islam encourages the pursuit of knowledge, and counselling or therapy is an avenue through which individuals can gain a deeper understanding of themselves. Holy Prophet Muhammad[sa] himself sought counsel from trusted companions, exemplifying the importance of seeking wisdom in times of confusion.

As the sun sets over the urban landscape, casting long shadows that mirror the complexity of contemporary life, the call to action is clear. This can only be happen if we have strong relationship with Khilafat. By fostering genuine connections, engaging in self-reflection, and dismantling the stigma surrounding mental health, they can navigate the maze of challenges while staying true to their faith.

New Books!





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Feature

Why am I an Ahmadi?

Anas Ahmad - Sheffield

When prompted to explain the reasons behind our actions or belief, our initial inclination is to focus on the individual benefits we stand to gain.

There are numerous points and justifications that can be put forth to support the claim of being an Ahmadi Muslim. However, I would like to only mention one. These will not be presented as personal reasons or benefits, but rather as indicators and declarations that compel one to acknowledge and affirm that the Promised Messiah and Imam Mahdias has undeniably been sent by Allah the Almighty.

The Holy Quran states

"all of them believe in Allah, and in His angels, and in His Books, and in His Messengers saying, 'We make no distinction between any of His Messengers".

(The Holy Qur'an, 2:286)

So, Allah the Almighty is firstly commanding all believers that if you claim to be a true believer then believe in all the prophets.
In addition to that, we are also educated about the six articles of faith during our early years. One of these articles includes the belief in all the prophets.

It is incumbent upon us as Muslims to accept a prophet who is truthful and receives support from the Mighty being.

The primary focus lies on the declaration made by the Holy Prophet Muhammad[sa], instructing Muslims to pledge their allegiance to the Imam Mahdi. Therefore, if an individual possesses any form of affection or devotion towards Prophet Muhammad[sa], it becomes imperative for them to assertively identify themselves as an Ahmadi Muslim. The Prophet Muhammad[sa] states that

"When you see them, then pledge your allegiance to them even if you have to crawl over the snow, for that is the caliph of Allah, Mahdi."

(Sunan Ibn Majah 4084)

Allah the Almighty states in the Holy Quran that
"Say, 'If you love Allah, follow me; then will Allah love you and forgive you your sins. And Allah is Most Forgiving and Merciful."

(The Holy Qur'an 3:32)

Our affirmation and faith in the Promised Messiah and Imam Mahdi[as] not only serves as a testament to our devotion to Allah the Almighty, but also to our adherence to the commandments of the Prophet Muhammad[sa].

Now, if someone declares that they have been chosen by God, there must be certain indications to validate their authenticity. These signs, specifically those signs that are beyond human capability and achievable only by God, serve as evidence of their veracity.

The Solar and Lunar eclipse, foretold by the Holy Prophet Muhammad[sa], stands as a significant sign that I would like to highlight. According to his teachings, this extraordinary event has never occurred before since the inception of the heavens and the earth. This hadith can be found Sunan al-Daraqutni.

This hadith has been frequently mentioned by various eminent scholars of Islam in their books and acknowledged as a sign of the advent of the Mahdi. Some of the names of the books are Al-Arf al-Wardi fi Akhbar al-Mahdi by Hazrat Imam Jalaluddin al-Suyuti[rh], Al-Qawl Al-Mukhtasar fi Alamat al-Mahdi al-Muntazar by Ahmad Ibn Muhammad Ibn Hajar Al-Haythami, Maktubat of Imam Rabbani Hazrat Mujaddid Alf-e-Sani, Ahmad Sirhindirh (Maktub no. 67) and Kitab al-Isha'ah li-Ashrat al-Sa'ah by Al-Imam Muhammad ibn Abd al-Rasul al-Barzanji

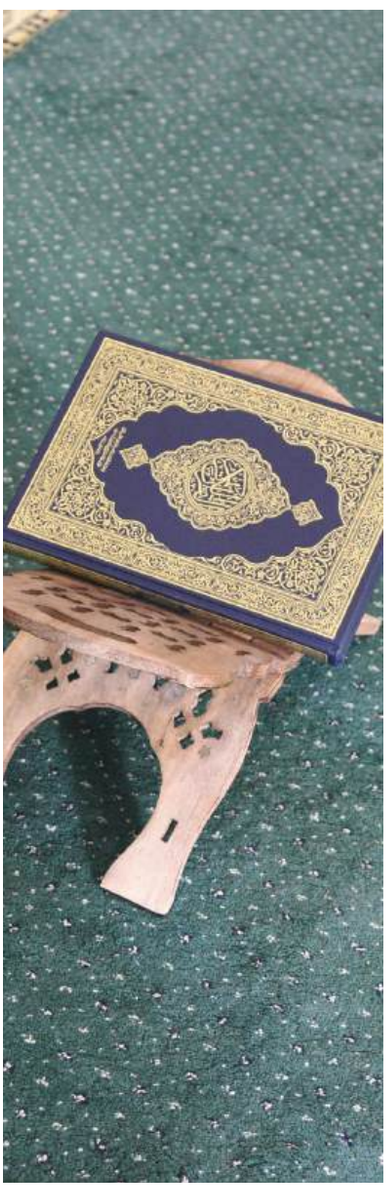
It is a prerequisite that there must be an individual who asserts their claim for this sign to be displayed. It is now impossible to argue that the occurrence of this sign after Hazrat Mirza Ghulam Ahmad's[as] claim, and the subsequent inquiries for this sign, is a mere coincidence. Instead, it is Allah the Almighty himself who is affirming the veracity of Hazrat Mirza Ghulam Ahmad's[as] claim by orchestrating these events.

This sign itself shows that there is a mighty being helping his chosen person. As Allah the Almighty states in the Holy Quran :

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ

"Allah has decreed Most surely I will prevail, I and My Messengers"

(The Holy Qur'an 58:22)



There are many other signs such as the sign of the promised son where more than 52 attributes where given, the death of Laikhram and many more.

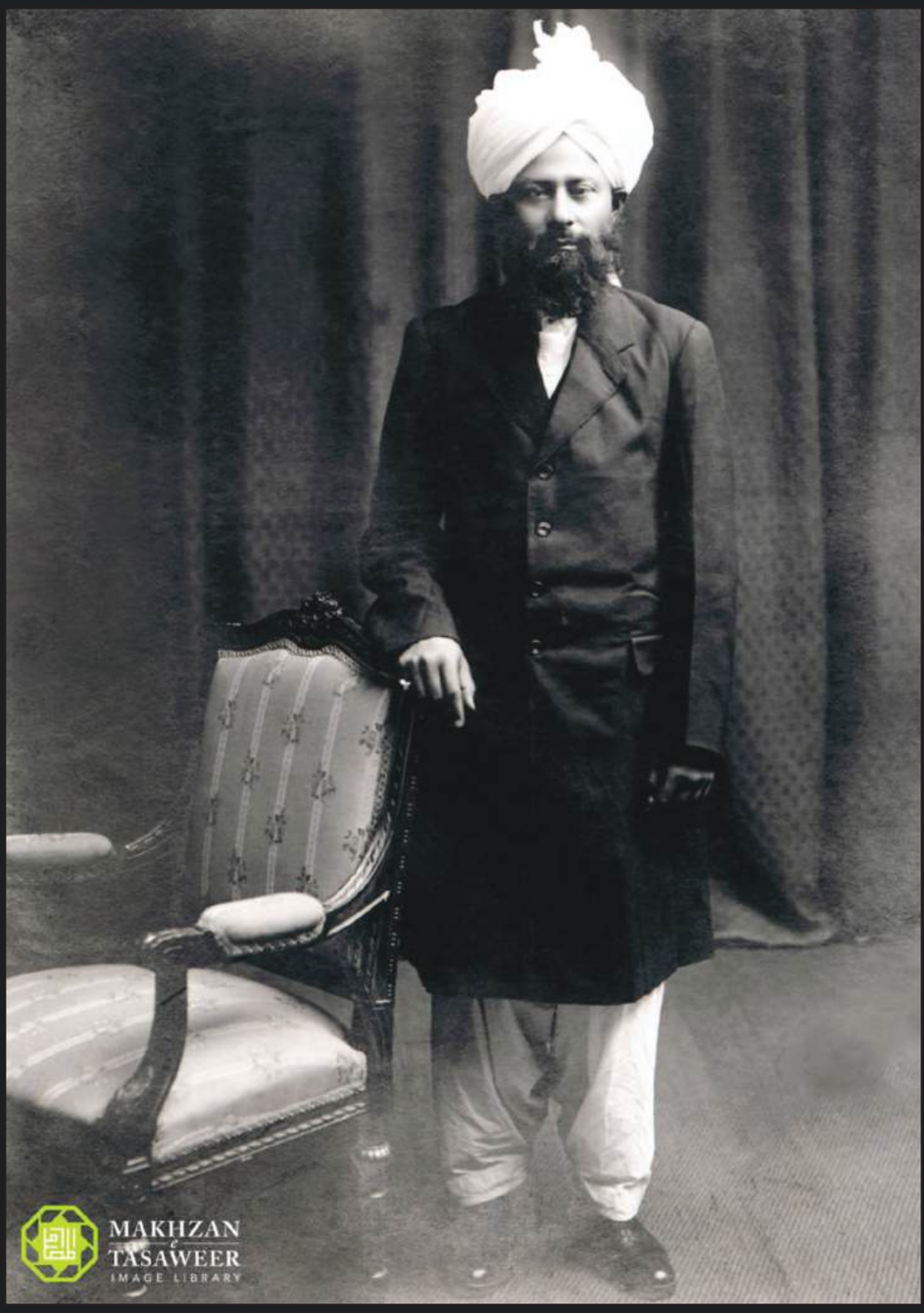
Now I would like to share a few personal experiences and advantages. As an Ahmadi Muslim, the most significant difference and advantage we have is our unity under the banner of Khilafat. There is no conflict or disagreement among those who truly love and follow Khilafat. Whenever a commandment is issued by our Khalifa, we all obediently follow it without any objection. Furthermore, when one has the opportunity to see or speak to our beloved Khalifa, the sense of peace and comfort experienced is truly extraordinary and indescribable. This is something that is difficult to put into words and can only be understood through personal experience.

Additionally, whenever I have requested Beloved Huzoor[aa] to pray for something or sought guidance on a matter, Allah the Almighty has accepted those prayers and the guidance received has been a source of blessings and success.

Lastly, I would like to highlight the spiritual aspects of our faith. The understanding one gains about Allah the Almighty, religion, and the acceptance of prayers is truly inspiring and remarkable, unlike anything found elsewhere.

May the Almighty Allah bestow upon us unwavering belief in the Promised Messiah and Imam Mahdi, steadfast faith in his successors, and may He lead the Muslim community to embrace Hazrat Mirza Ghulam Ahmad[as] as well.

Ameen



"His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold! a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

The Green Announcement of 20 February 1886

80 Years Ago

Hazrat Musleh Maud[ra] was elected as Khalifa in 1914 at the age of 25. He sat on this divine throne until 1965, serving as Khalifatul Masih for over 50 years.

80 Years Ago Hazrat Mirza Bashiruddin Mahmood Ahmad[ra], Khalifatul Masih II, announced to the world that he was the Pormised Reformer whos advent had been fortold to the Promised Messiah[as].

On the 20th of February 1944, Hazrat Musleh Maud[ra] , addressed a congregation of Ahmadis and said

"What I say is that the prophecy that was vouchsafed to the Promised Messiah[as] in this very city of Hoshiarpur at the house in front of us – which was announced by him from this city, and about which he stated that he [the Promised Son] will be born within 9 years time – ***has been fulfilled in my personage, and now there is no one else who could be the recipient of this prophecy.***

(Anwar-ul-Ulum, Vol. 17, pp. 141-140)

Progress of Jamaat under Hazrat Musleh Maud[ra]

Tafseer-e-Kabir

A commentary of the Holy Qur'an, spanning over 5000 pages covering 69 Chapters of the Holy Qur'an

Auxillary Organisations

He established Majlis Khuddamul Ahmadiyya in 1939, as well as Majlis Ansarullah, Lajna Ima'illah and Majlis Atfalul Ahmadi-yya

Anwar-ul-Ulum

His literacy works, over 20,000 pages spanning 23 volumes.

Tehrik-e-Jadid

He established Tahrik-e-Jadid in 1934

Waqf-e-Jadid

He established Waqf-e-Jadid in 1957

Masjid Fazl

In 1924 he embarked on a journey travelling through the middle east and Europe to attend the conference of World Religions, here he also laid the foundation for the first mosque in London, Masjid Fazl.

Majlis-e-Shura

He established Majlis-e-Shura in 1922, as an advisory board to Khilafat

Hijrat

He oversaw the first move of Khilafat from Qadian to Rabwah

New Missions

He established new missions in the USA and Mauritius to name a few

The truth about drugs, addiction & dopamine levels

Hud Anwar, Bradford

We live in a world where taking drugs has become normalised as part of society. From students and being in an environment where fellow classmates are "just trying it out" to the government and talks of legalising drugs for all to use.

Drugs interfere with the way neurons process signals through neurotransmitters. Heroin and marijuana activate these neurons as they are similar in chemical makeup to the neurotransmitter that would usually activate them. However, due to the fine differences in structure the neuron is not activated in the correct way, sending abnormal signals through the neuron. Drugs such as cocaine and amphetamines cause the brain to unleash an abnormally high number of neurotransmitters which causes imbalance agitating and disrupting the normal communication between neurons.

This target neurotransmitter in most scenarios is dopamine which is correlated to feeling of pleasure. In healthy pleasurable activities such as playing a sport you enjoy or eating a nice meal, a burst of dopamine causes a change in the neural wiring so that it remembers the event, making it easier to trigger the event again subconsciously in the future. Drugs produce an unhealthi-

ly large amount of dopamine, creating an unnatural overpowering surge of pleasure i.e. a 'high', tricking the brain into further seeking more of the drug and the experience associated with it, at the expense of healthy pleasure-seeking activity.

The Promised Messiahas has reminded us in his book, Noah's Ark, that intoxicants do not only cause harm physically to our bodies but they also take a toll on our spirituality. He states:

"All those wealthy persons who consume alcohol also carry the sins of the people who intoxicate themselves under their influence. You who claim to possess understanding! Know that this world is not eternal, so take hold of yourselves. Eschew all immoderation and abstain from every type of intoxicant. It is not alcohol alone that ruins a person. Opium, ganja, charas, bhang, tarhi and all other addictions are similarly destructive. They ruin the mind and destroy lives. So, shun all such substances. I cannot understand why one would choose to indulge in these intoxicants when, year on year, they claim the lives of thousands of addicts—not to mention the torment of the hereafter."

He further states in Malfuzat:

"When a person becomes addicted to drugs then it becomes difficult for him to stop. What are drugs? On the one hand they destroy life and on the other hand they are also sustenance for life. If a drug addict does not get a dose of the drug then his condition can reach death."

A way to understand how drugs block you from healthy pleasure seeking activities is to imagine you are watching a football match on the telly at a low comfortable volume, then one day you decide to turn the volume up to a level that is almost hurting your ears but means you experience the noise better of the fans, of the commentary, the atmosphere etc. The next time you stick the match on, you won't be satisfied with watching on that low comfortable volume, you will crave to put the volume back up to what it was on the last occasion even though it may have harmed your ears.

Drugs work this on a higher and much more dangerous level making you lose that sense of pleasure from other normal activities as the threshold for pleasure via dopamine would have increased. This is often why people who end up taking drugs can end up depressed, lack motivation, drive, energy and feel flat, until they take their next hit of the drug, which in turn further exacerbates the problem. The flooding of the brain with unusual amounts of dopamine weakens the ability to feel natural pleasure over time, creating a vicious cycle whereby each cycle becomes more and more difficult to reverse - addiction.

The Holy Prophet[sa] states:

"If a large amount of anything causes intoxication, (even) a small amount of it is forbidden."

Drugs and alcohol also target the amygdala – the part of the brain associated with emotional processing with the main emotions being fear and aggression.

Drugs stimulate anxiety, unease and irritability. People may say that all drugs can't be bad, surely some are fine in moderation? The truth is that all drugs have negative effects. Marijuana is seen to lower brain performance; alcohol and opiates shrink the **hippocampus** – an important area of the brain vital in memorisation and learning. The fact of the matter is that due to the addictive properties of drugs and alcohol, the continuous exposure and intake of small amounts brings about long-term consequences including:

Physically - higher incidence of cardiorespiratory disease, infectious disease, stroke, hepatitis, HIV, cancer...
Psychosocially – inability to form relationships, becoming cut off from others, and unable to have a normal perception of one's own health, leading to further self-neglect

Neurocognitively – trouble with memory and inability to interact healthily with other people

Substance misuse disorder and associated mental health issues including psychosis and schizophrenia

Declining academic performance

The claim that drugs and alcohol do have benefit is also addressed in the Quran where it states:

يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ ؕ قُلْ فِيْهِمَاۤ اِثْمٌ كَبِيْرٌ وَّ مَنَافِعُ لِلنَّاسِ وَ اِثْمُهُمَاۤ اَكْبَرُ مِنْ نَّفْعِهِمَا

"They ask thee concerning wine and the game of hazard. Say: 'In both there is great sin and also some advantages for men; but their sin is greater than their advantage.'"

(2:220)

May Allah enable us all to act upon His commandments and keep us safe from the dangers that surround us today.

Ameen

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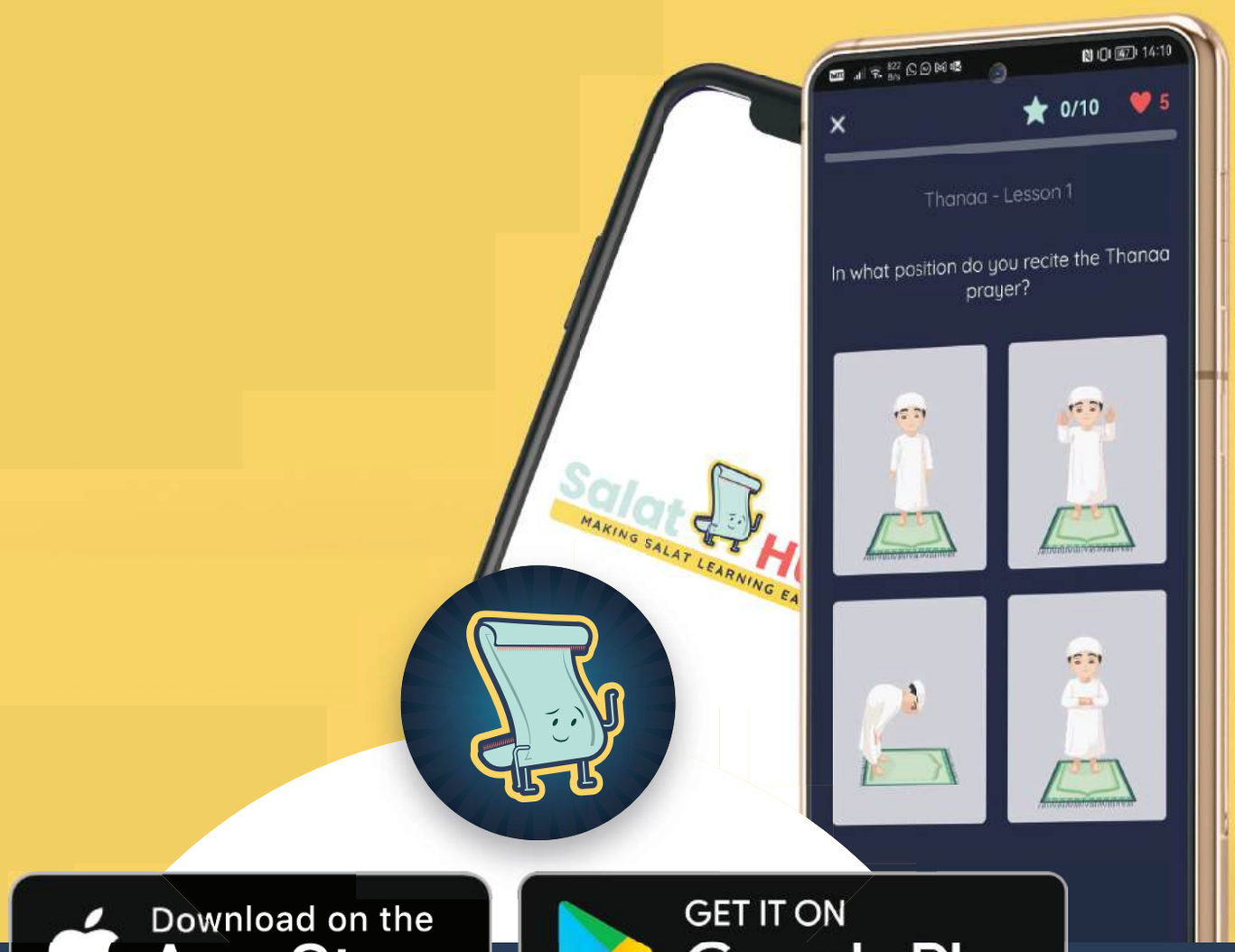

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ATFALUL AHMADIYYA
UNITED KINGDOM

MKA Activities

Sara-e-Masroor

A Legacy of Prophetic Hospitality

By Malik Takreem, AMSA President

Hospitality has always been more than just a cultural practice; it is a profound spiritual principle that has defined the lives of great prophets and their followers. From the ancient times of Prophet Abraham[as], who famously welcomed strangers with open arms, to the era of the Holy Prophet Muhammad[sa], who consistently opened his home and heart to all, hospitality has been a hallmark of divine teachings. Today this timeless tradition continues in the heart of the Ahmadiyya Muslim Community. Yet amongst other guest houses of the Jamaat stands out the most recent acquisition by Majlis Khuddamul Ahmadiyya UK: Sara-e-Masroor.

A guesthouse strategically located near Islamaad, UK, Sara-e-Masroor is more than just a physical structure; it is a manifestation of a divine prophecy, calling upon the community to "enlarge your abode". Thus, the creation of Sara-e-Masroor is a response to this call—a modern embodiment of the Islamic tradition of hospitality, providing a warm, welcoming environment for visitors from around the globe. But what does this legacy of hospitality mean for us in the contemporary world? How can we, as members of a vibrant and growing community, continue to uphold and expand this sacred practice? Let us delve into this journey of hospitality, understanding its roots, its significance, and its place in our lives today.

Pictured: Sara-e-Masroor

Opened in August 2023, Sara e Masroor is a 4-bedroom detached property in Elstead, less than 10 minutes' drive from Islamaad. Under the blessed guidance of Beloved Huzoor[aa], the property was procured for

£635,000

for the purpose of serving as a guest house. Sara-e-Masroor is designed to cater to the needs of visitors throughout the year, ranging from those attending national Jamaat events to yearly Jalsa Salana UK guests. The facility includes comfortable lodging, dining areas, and spaces for Salat and reflection; hence, it is a place of both physical and spiritual nourishment. Indeed, the proximity of Sara-e-Masroor to Islamaad, and the presence of beloved Huzoor[aa], imbues the guesthouse with a distinct spiritual essence.

But the creation of Sara-e-Masroor was driven by more than just logistical convenience; it is rooted in a profound spiritual purpose. The Holy Prophet Muhammad[sa] emphasized the importance of serving guests generously, stating,

"Whoever believes in Allah and the Last Day should serve his guest generously."

(Sahih Bukhari, Book 78, Hadith 160).

This sentiment is echoed in the very fabric of Sara-e-Masroor, where every effort is made to ensure that guests are treated with the utmost care, respect, and kindness, reflecting the true spirit of Islamic hospitality. The guesthouse's name, Sara-e-Masroor, also reflects this reflects its dual purpose: "**Sara**" meaning palace or house, and "**Masroor**" after beloved Huzoor, Hazrat Mirza Masroor Ahmad[aa], under whose guidance this project was realised.

Since its inception, Sara-e-Masroor has already hosted numerous guests, from international dignitaries to everyday community members. The guesthouse has become a beacon of light for those traveling to Islamaad, UK and stands as a tangible representation of the Khuddamul Ahmadiyya's mission, to serve.

Pictured: A bedroom in Sara-e-Masroor

Let us explore further the tradition of hospitality in Islam and situate and explore examples of this throughout the ages. The earliest example we find is of Prophet Abraham[as] who has been portrayed in detail throughout the Holy Quran, from his rational arguments against idols to his fervent prayers for his progeny.

His respect and hospitality to strangers has also been recognised by Allah. The Holy Quran notes in Chapter 11, that Prophet Abraham[as], when approached by a group of unknown guests,

"was not long in bringing a roasted calf"

(11:70).

Thus, according to Islamic teachings, Abraham[as] set a high standard by welcoming strangers into his home with open arms, often without knowing who they were or their purpose. His actions were not merely social gestures but were imbued with profound spiritual significance. His hospitality is viewed as an integral part of his faith, a practice that underlined his close relationship with the Divine and his role as a spiritual guide for humanity.

Building upon this foundation, the Holy Prophet Muhammad [sa], the role model and example for all Mankind, further established hospitality as a core element of Islam. The Prophet[sa] is known for his exemplary conduct in receiving and honouring guests. His home, despite often being sparse in material wealth, was a place of abundant spiritual generosity. The Prophet [sa] often shared whatever little food he had with those in need, demonstrating that hospitality was not about the quantity of what one could offer, but the quality of one's intention and the spirit of giving. His companions narrated numerous instances where the Prophet[sa] went out of his way to ensure that guests were treated with utmost respect and kindness. For example, he once advised his companions that if they had nothing to offer a guest, they should still treat them with a cheerful face and kind words. This approach was not only about fulfilling social duties but was seen as a reflection of one's faith and closeness to God. In fact, the Hoy Prophet[sa] further admonished his companions when he stated:

"Whoever believes in Allah and the Last Day should be hospitable with his or her guests"

(Sunan Ibn-e-Majah).

Hospitality, therefore, became a means of drawing closer to Allah, embodying the values of compassion, empathy, and selflessness.

We see also how the companions themselves took on this exhortation and made it a key part of their lives. Their examples are exemplary, and put us to shame. Once, the Holy Prophet[sa] assigned companions some guests to take care of. One companion took the guest he was assigned to home. He asked his wife what food was available, to which his wife informed him that nothing was left apart from the children's share. The companion re-

plied by saying that he had brought a guest of the Holy Prophet[sa], therefore the children should be put to sleep and then, when the food is ready, the lights should be put out. He explained to his wife "When the guest starts to eat," said the companion, "we too will make noises to show that we are eating. This is imperative as the guests will not eat if he knows we do not have food." And so, in the dark, the guest ate his food, while the companion and his wife pretended to be eating. In this way, the companion sacrificed the food of his household for a guest.

Moving on to the time of the Promised Messiah[as], we see how he took this tradition to new heights, guided by divine revelations. In 1897 he announced that he had received the revelation [English translation]

"Enlarge your abode; people will come to you from very distant lands"

(Ishtihar of 17 February 1897, Majmua-e-Ishtiharat, Vol. 2, p. 327).

This prophecy foretold the global reach and appeal of the Ahmadiyya Jamaat, which would draw individuals from across the world to seek spiritual enlightenment and guidance. In response to this divine directive, the Promised Messiah[as] expanded his home not just physically, but by increasing examples of sincere hospitality. His personal involvement in attending to the needs of his guests was an example of utmost humbleness and service.

One companion, Hazrat Seith Ghulam Nabi[ra], narrates that he came to Qadian during winter and the weather was extremely dire as there had been torrential rainfall. He reached Qadian in the evening and went to bed after supper. In the middle of the night, someone knocked at the door. Upon opening it, he found the Promised Messiah[as] standing with a glass of hot milk in one hand and a lantern in the other. The Promised Messiah[as] said,

"Somebody sent me some milk and it occurred to me that you may be accustomed to drinking milk at night, so I have brought this for you; please drink it."

Indeed, he saw the act of receiving guests as an opportunity not only to demonstrate the practical application of faith in everyday life but also to spread the teachings of Islam through personal example. The Promised Messiah[as] said:

"I am always mindful that no guest should be inconvenienced and therefore, I always give instructions that guests should be afforded comfort as much as possible. The heart of a guest is fragile like glass and is broken by the slightest of knocks."

Thus, the tradition of hospitality within the Ahmadiyya Muslim Community reflects the teachings of these revered prophets, under the guidance of beloved Huzoor. And moving from the past to the present, we see a very recent example of the prophecy of the Promised Messiah[as] being fulfilled, just a few miles from the site of Sara e Masroor.

On the evening of Monday 15th April 2019, Hazrat Amirul Momineen, Khalifatul Masih V [aa], made a historic move from Masjid Fazl in Southfields, London, to the new Jamaat Markaz in Islamaad in Tilford, Surrey.

This move of the Jamaat headquarters to Islamaad, UK, marked a historic moment and a significant continuation of the fulfilment of the prophecy given to the Promised Messiah[as] to **"enlarge your abode."** Indeed in his Friday Sermon of 12th April, beloved Huzoor[aa] said that

"with the passage of time, we have witnessed how Allah has blessed the Jamaat with immense expansion and growth. The revelation [enlarge your abode] actually pointed to the glory and prosperity that was destined to come to Islam through the Promised Messiah[as] and extension in all facilities would be required".

Huzoor[aa] stated that

"ever since the migration of Khilafat to England in 1984, the expansion of the Jamaat had resulted in extension of buildings and facilities. When Hazrat Khalifatul Masih IV [rh] migrated to London, Allah showed His support by granting the Jamaat, alongside many other blessings, the land of Islamaad in Tilford, Surrey. This soon turned into a colony of houses, offices and a residential facility for the Khalifatul Masih."

Huzoor[aa] also recalled how Hazrat Khalifatul Masih IV[rh] had mentioned to him that Islamaad was a great blessing of Allah and that he had expressed his desire to establish the headquarters of the Jamaat in Islamaad. Thus, the land of Islamaad had been eagerly awaiting its role in fulfilling a divine prophecy.

The new Markaz also reflected the physical manifestation of this prophecy; it enabled the community to host a larger number of guests and provides a spiritual sanctuary where people can experience the teachings of Islam in their purest form. The weekly Friday Sermons of beloved Huzoor are broadcast live now from Islamaad, and many 'virtual mulaqaats' are held by beloved Huzoor with various Jamaats across the world. Thus it is safe to say, the abode truly has been enlargened, and continues to grow

As we reflect on the significance of Sara-e-Masroor and the rich tradition of hospitality that it represents, it is important to recognize our role in continuing this legacy. We can also be a part of this prophecy by contributing to the building of Jamaat buildings, or 'Ta'amirat'; hence the **"Chanda Tamirat"** campaign is a crucial initiative that allows members of the community to contribute to the maintenance and expansion of guest facilities like Sara-e-Masroor.

The history of these scheme is that in 2005 Majlis Khuddamul Ahmadiyya UK was able to purchase a property directly in front of Fazl Mosque for £320,000. This was the first such purchase for the UK Majlis in its history and all the funds had to be raised by members of the Majlis. Thus, Chanda Tamirat was launched and by the sheer Grace and Blessings of Allah, MKA UK was able to pay for the property in full through this fund-raising campaign. 'Sarai Khidmat' was this first building, named by beloved Huzoor (aa), proving to be hugely useful for the Majlis over the years. Huzoor (aa) often directed guests to be accommodated there and regularly inspected the property around the time of the Annual UK Jalsa. Sarai Khidmat was also regularly used to host meetings & functions on an almost daily basis. Now, in order to fund the purchase of Sara e Masroor, Chanda Tamirat has been launched again so that members can come forward with their contribution and be a part of this important milestone.

In a world often characterized by division and discord, the simple act of hospitality—of opening our homes and hearts to others—remains a powerful expression of unity, faith, and love. Sara-e-Masroor is a modern testament to this timeless principle, a place where the values of compassion and service continue to flourish. Thus by supporting the Chanda Ta'amirat campaign, we are not only providing a service to our guests but also fulfilling a divine prophecy and participating in the sacred tradition of hospitality. Let us all come together to support this endeavour, to "enlarge our abode" in every sense, and to carry forward this sacred legacy of hospitality into the future.

Ameen

Donate via Chanda Tamirat on the Khuddam chanda portal

We will Insha'Allah recognise those who donate £3,000 or more with a special display at Sara-e-Masroor

For more information vist:

www.sara-e-masroor.khuddam.org.uk

Feature

How to Stop WW3: The Power of Prayer

Shafqat Mahmood - Regional Qaid South

وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ

"And your Lord says: 'Pray unto Me; I will answer your prayer.'"
[40:61]

In an era where advancements in military technology has compiled enough firepower to cause our own extinction, chaos looms upon us. From single loaded muskets to Automatic rifles; From daggers and pitchforks to grenades and missiles; From infantry of manpower to legions of robust robotic precision to bring destruction, suffering and death. Its weaponry like we've never seen before, but one trumps them all. A weapon accessible to you at every second. A blessing gifted to you by **AL-GHAFOOR** (The one who forgives) - Prayer.

To the people indulged in the

intricacies of this temporal world and to those ignorant of the majesty of **AL-MUHAYMIN** (The protector), the insecurity of salvation is forever present. However throughout history man has witnessed miracles and diversions of calamities that seemed inevitable and unexplainable to the ignorers of divine guidance.

فَلَوْلَا كَانَتْ قَرْيَةٌ اٰمَنَتْ فَنَفَعَهَآ اِيْمَانُهَآ اِلَّا قَوْمَ يُوْنُسَ ۭ لَمَّآ اٰمَنُوْا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيٰوةِ الدُّنْيَا وَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ ۔

"Why was there no other people, save the people of Jonah, who should have believed so that their belief would have profited them? When they believed, We removed from them the punishment of disgrace in the present life, and We gave them provision for a while."
[10:99]

This verse is a remarkable testimony to the mercy of Allah. Hazrat Yunus[as] was sent to the people of Nineveh and told them to repent from their sinful ways in order to avert a punishment from AL-MUMEET (The giver of death).

After severe opposition to Hazrat Yunus[as] the people corrected their ways and repented to Allah who is AL-WADOOD (The most Loving).

The verse expresses the deepest regret at the disbelief of the people by asking why there had not been other people who, like the people of Jonah, should have believed in the truth and escaped Divine punishment.

The story of Hazrat Yunus[as] shares many similarities to the people of the holy prophet Muhammad[sa]. The people of Mecca opposed the Holy Prophet[sa] bitterly and persistently, but at the Fall of Mecca, they submitted to him and were consequently saved from Divine punishment. Later, all of them believed in his mission and became the inheritors of Divine grace.

Looking at the battles that Hazrat Muhammad[sa] and his companions had to fight, we

see that they are nothing short of miracles.

The Iron used was perhaps the same on both sides, but the hands wielding the cut-throat Iron was often far greater on one side. The sheer power, terror, skill, influence, wealth and hatred was often far greater on one side. Yet history witnessed the victory of the most beloved[sa] to Allah. No worldly power is greater than the power of **Al-QAWIY** (The powerful). How can anyone deny the power of prayer?

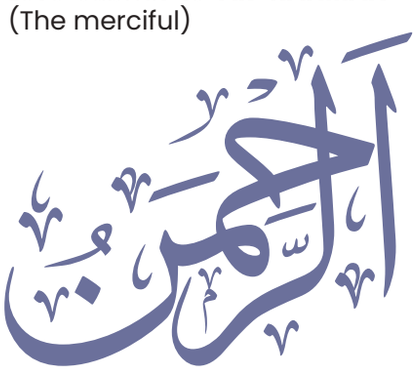
Throughout the life of the Promised Messiah[as], we see many occasions where prayer and divine guidance was his sole weapon against opposition and against calamities. One such occasion can be found when looking at the plague.

In "Noahs Ark: an invitation to faith" the Promised Messiah[as] and his companions forgo the inoculation under divine guidance because he was informed by Allah that

"You and those who dwell within the four walls of your house; those who unconditionally follow you and are obedient to you, and who on account of true righteousness have become devoted to you, shall all be safeguarded against the plague. This will be a sign of God in the Latter Days so that He might demonstrate a distinction between people."

Huzoor-e-Anwar[aa] tells us **"We, as Ahmadi Muslims, can only pray and seek to guide mankind and we have always done this and will forever continue to do so. Certainly, at this time, Ahmadi Muslims should pray with great fervency for the peace of the world. May Allah the Almighty save humanity from the state of war that has erupted because if the situation worsens then the horrific consequences will be such that mankind cannot even imagine. We can only pray that may Allah the Almighty save humanity."**

Now it is down to you and I. Instead of raising arms - let's fall into sajda and implement the jihad of the modern age. Let's submit to **AR-RAHMAN** (The merciful)



and **AS-SALAM** (The source of peace).

Let's show the world that the God of Yunus[as], Muhammad [sa] and the Promised Messiah[as] is with us. Let's make the choice of the people of Hazrat Yunus[as] and protect the world.

Let's stop WW3!

MKA Activities

Memorable Incidents of Waqf-e-Arzi Chile 2024

Nassar Bhatti, Mohtamim Tabligh

On 4th May 1944 Hazrat Musleh Maud[ra] had a dream which was eventually published in the Al-Fazl newspaper dated 11th May 1944. As the dream is very extensive and lengthy in nature I only wish to quote one part that is the baseline of this article. Hazrat Musleh Maud[ra] writes:

"Albeit we undeniably know that the new avenues for our preaching that Allah the Almighty is going to open, South America is also included within them, because I saw that our government has been established in one part of South America, there are ten (or) eleven states in South America, Allah Knows better for which part this dream is destined."

In 2022 post-Covid, under the instruction of Hazrat Khalifatul Masih Vaa Majlis Khuddamul Ahmadiyya UK undertook its first Waqf-e-Arzi journey to the South American country of Argentina. As the delegation was departing for their journey Hazrat Khalifatul Masih V[aa] imparted a very simple yet profound message in the words of the Promised Messiah[as] that he penned in the form of a couplet:

ہر طرف آواز دینا ہے ہمارا کام آج
جس کی فطرت نیک ہے وہ آئیگا انجام کار

To call out in every direction is our mission today;
Those of righteous nature will ultimately join us

In the following year Khuddamul Ahmadiyya UK visited Guatemala in Central America and distributed a total 20,500 leaflets.

At the MKA UK National Ijtema 2023, our beloved Imam Hazrat Khalifatul Masih V[aa] took a historic pledge from Ahmadis across the globe that they would **"endeavour to convey and propagate the teachings of Islam Ahmadiyyat and the blessed name of the Holy Prophet[sa] to the corners of earth until my dying breath."**

Six members of Majlis Khuddamul Ahmadiyya UK had the privilege to undertake this momentous obligation of conveying the message of Islam Ahmadiyyat to the local population.

Chile is a country in western South America and shares it borders with Peru, Bolivia and Argentina. Spanish is the national language with 78% of the 19 million plus population identifying themselves as Christians. In terms of the Jamaat structure Respected Marwan Gill Sahib (Murrabi-e-Silsilah and National Sadr Argentina) is supervising this country. At present there are 3 local Ahmadis in the country.

The following names are of those individuals that had the opportunity to partake in this historic Waqf-e-Arzi:

Marwan Gill Sahib
(Murrabi Silsilah & National Sadr Argentina)
Atta-ul Mannan Sahib
(Murrabi Silsilah & National Sadr Bolivia)
Hibatul Mohsin Abid Sahib
(Naib Sadr MKA UK)
Nassar Bhatti Sahib
(Mohtamim Tabligh MKA UK)
Faheem Nasir Sahib
(MKA UK Tabligh Team)
Waqas Bajwa Sahib
(MKA UK Tabligh Team)
Usman Dean Sahib
(Local Qaid Worcester Park, MKA UK)
Rabeeb Mirza Sahib
(Murrabi Silsilah & Regional Qaid Baitun Noor, MKA UK)
Abdullah Sahib
(Nau Mubain, Argentina)
Alejandro Sahib
(Nau Mubain, Chile)

The trip took place from Sunday 14th to Monday 22nd April 2024. Below are some memorable incidents that took place during our trip.

Mulaqat with Huzoor-e-Anwar[aa] before departure

All Waqifeen-e-Arzi members arrived at Islamaad by 11:20am and were blessed with an audience with Huzoor-e-Anwar[aa] as Huzoor [aa]was making his way to the MTA Studios to have Mulaqat with the Canadian National Amla and Regional Qaideen delegation.

Mohtamim Sahib Tabligh, Nassar Bhatti sb, informed Huzoor-e-Anwar[aa] about the program in Chile. Huzoor-e-Anwar[aa] graciously asked everyone to remove their masks and introduce themselves. Thereafter, Huzoor[aa] graciously led all the Waqifeen-e-Arzi in a long silent prayer and bid them farewell with the words of "**Allah Hafiz Ho**" [May Allah be your Protector].

Upon arrival in Chile we were received by Murrabi Ata-ul Mannan Sahib, who is currently serving as Missionary and National President Bolivia. We were then taken to our accommodation for the duration of our stay in Chile located in Las Condes.

Messiah and Millennialism

An old indigenous Chilean lady appreciated and thanked us for our message. She said that at a time where the youth are leaving God, you are promoting a message of peace. After having read our leaflet a local man asked about the *'equality of men and women'* as written on the leaflet. He was informed about how both men and women are equal in Islam and how Islam has illustrated Mary as being an example for both believing women and believing men.
Another local Chilean read our leaflet and what struck out to him more from the pamphlet was the word 'Mahdi'. He said that he was very interested in the concept of the Messiah and Millennialism. He was shown the picture of the Promised Messiah[as] and told about Khilafat-e-Ahmadiyya. Whilst being told about the Promised Messiah[as] he came to the conclusion and remarked that "It must mean that you are boycotted and persecuted amongst the Muslims". He was also provided with Marwan Sahib's contact details for further info.

Later in the evening we made our way to the residency of the British Ambassador to Chile Mrs. Louise De Sousa. During this meeting Murrabi Marwan Gill Sahib thanked the Ambassador for meeting and then spoke about the need for peace to which she remarked *"I could not have agreed with you more with your message for global peace especially in the middle east. I don't think there is anybody in my government that would disagree with this message. We need more organizations like you to come and meet us and remind us of our responsibilities as politicians."*

She also went on further to say that she recently attended an RAF airshow and there it was mentioned that "More aid had been dropped to Gaza than more bombs had been dropped on Syria, which we are not proud off."

She was told about how the Jamaat is outlawed in Pakistan and the ordinances passed against us. She also mentioned that she had worked in Human Rights issues but in spite of that she was still not aware of the Jamaat.

Hibat ul Mohsin Sahib (Naib Sadr MKA) introduced the Youth Association and the 'Voices for Peace' campaign. He also extended an invitation to the Ambassador to Jalsa Salana UK and also to the Baitul Futuh Mosque.

A gift was presented to her including the English Translation of the Holy Quran, the book 'The Great Western Revival' and also a folder containing Huzoor's[aa] address at Peace Symposium 2024 and a 'Legal Analysis' of the ongoing Palestine-Israel War. The meeting ended at 7:00pm.

"A simple man with a special heart"

Our efforts for tabligh continued the day after where we met many local residents, a man whom we met the day before who was delivered the message of the Messiah and 'Millennialism', came to us once again. The Khadim he spoke to yesterday presented the sign of the Chile Earthquake of 1906 which the Promised Messiah[as] stated was a sign of his truthfulness. Although he did remark that this particular country is prey to seismic activity however this matter did intrigue him and he left his contact details for further communion.

Waqas Ahmed sahib was leafleting and came across a Columbian woman who is a Human Rights lawyer and part of the 'Fundacion Derechos Humanos Sin Fronteras' or Foundation of Human Rights without borders. After seeing the message she said that she had been searching for Muslims locally but was unable to find them. She then took the Khadim to meet her boss and consequently he invited us to a Human Rights Event being held a few hours later that day entitled 'II Encuentro Internacianal de Defensoras/Es de los DDHH. The event was going to be attended by the Palestinian Ambassador to Chile Vera Baboun. She also requested for a copy of the Holy Qur'an with Spanish Translation which she had been searching for over the past 2 years and she even had travelled to 3 Latin American countries to search for it. Prior to the event she reminded the Waqas sahib once again regarding a copy of the Holy Qur'an. At the event she was presented with the Holy Quran to which she became overwhelmed and emotional. She expressed her wish to convert to Islam.

The Palestinian Ambassador to Chile and The President of DHSF (Fundacion Derechos Humanos Sin Fronteras) were given gift bags which included a certificate of appreciation, the booklet Israel-Palestine Conflict published by the UK Jamaat and our 'Muslims for Peace' leaflet. The book 'World Crisis & Pathway to Peace' in the Arabic was also gifted to the Palestinian Ambassador.

On Friday 19th April we headed to the house of the Leader of the Enoc Foundation Nestor J. Soto Godoy. One of their members picked us up from the accommodation. The Enoc Foundation is a sect within Christianity here. Their beliefs tally to Roman Catholicism more so however they term themselves as a different sect. Nestor had kindly invited us for dinner. We were able to engage with their members during this period of time. This dinner was in honour of the Sabbath Day as Nestor explained that according to his understanding this particular sacred day was not exclusive to the Jews rather it was a means for all the family to come together and learn about their faith.
After food both Nestor and Marwan Sahib each thanked each other for their friendship. Nestor expressed gratitude for being hosted at the Jalsa Salana UK and remarked that Huzoor[aa] was **"A simple man with a special heart."**

Thereafter, we travelled to the city of Valparaiso. Historically speaking this city has a connection with Ahmadiyyat in the sense that the earthquake of 16th August 1906 that occurred here was cited by the Promised Messiah[as] as a sign of his truthfulness in Haqiqatul Wahi.

The Promised Messiah[as] wrote:

"I had announced in the newspapers on many occasions prior to the earthquakes, that major earthquakes shall strike the world to the extent that the earth shall be turned upside down. Everyone knows about the earthquakes which struck San Francisco and Formosa in accordance with my prophecy. But the terrible earthquake that recently hit the state of Chile in South America on 16 August 1906 was no less devastating than the earlier ones; it destroyed fifteen cities and towns of varying sizes and thousands of lives were lost. A million people are still homeless. Those who are ignorant might object: How could this be a Sign since these earthquakes did not touch the Punjab? But they do not know that God is the God of the entire world and not merely of the Punjab. He has given these warnings not just to the Punjab, but to the entire world. It is indeed unfortunate not to pay heed to the prophecies of God Almighty, and not to read the Word of God with careful consideration, and to try all the time to somehow conceal the truth. But the truth cannot be concealed by such denials.

Bear in mind that God has informed me about the coming of earthquakes in general. So know it with certainty that just as, in keeping with the prophecy, there have been earthquakes in America and also in Europe, so will they occur in different parts of Asia, and some of them will be like the Doomsday. There will be death on such a large scale that streams of blood will flow. Even birds and grazing animals will not escape this death. Such destruction will overtake the earth as has not happened since man was created. Most places will be turned upside down as if they had never been inhabited. There will also be other terrible afflictions, both in heaven and earth to the extent that every sensible person will realize that they are not ordinary phenomena, and no trace of them will be found in books of physics or philosophy. Then people will be seized by anxiety and they will wonder what is

going to happen? Many will be delivered, and many will perish. Those days are near, indeed they are at the door, when the world shall witness the spectacle of a doomsday."

In 2010 an earthquake with a magnitude of 8.8 hit Chile. Hadhrat Khalifatul Masih Vaa mentioned this in his Friday Sermon dated the 5th March. In that Friday Sermon Huzoor aa presented various details of the earthquake including how it was recorded as the seventh most dreadful earthquake since records began and also how it had taken off 1.26 milliseconds from Earth day. Huzoor also mentioned about how these were earthquakes were signs in support of the Promised Messiahas.

118 years later we had the opportunity to spread the message of the Promised Messiahas in a city that manifested a sign in support of his truthfulness. May Allah accept our mere efforts and bless the Chilean people with guidance to accept the Imam of the age.

In the end it would only seem befitting to end with the words of the Promised Messiah where he has expressed how God desires to bring people of all different backgrounds under the banner of Islam. The Promised Messiahas states:

"God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers."

(The Will pp. 8-9 2005 Edt.)

AI 2 Letters 2 Sides

By Ata-Ur-Razeque Talukdar - Lower Morden

Not so long ago, the letters A.I. conjured up mental images of machines taking over the world, but today, they are literally conjuring up images and more. It is becoming increasingly difficult to know what is real, with articles on some well-known websites generated by A.I., as well as images and even videos.

A.I generated image of a cow and a spaceship

If you think you don't use A.I., think again. Autocorrect on your phone is powered by A.I., as are many other functions on everyday devices.

There is an argument to be made that all this isn't actually A.I. and indeed it is not the general A.I. we see in films. So to understand what it means for us and when and how we should use it, it is important to understand what it actually is.

The current wave of popularity centres around Generative A.I., which uses complex algorithms to recognise the patterns and relationships within the data it is trained on, in order to generate meaningful output, whether that be images, text or anything else. Chat GPT for example, is a Large Language Model or LLM, which is a type of Generative A.I. that specifically focusses on, you guessed it, language.

ChatGPT boasts over 260 million users monthly.

Now, you may have missed the most important part of the description above, "within the data it was trained on". All generative A.I. is trained on a set of data provided by human beings. Human beings have inherent biases and these biases are reflected in the results produced. To make matters worse, human beings created the fundamental algorithms used to interpret the data, so even if the data contains all the facts and only the facts (unlikely, I know), the algorithm can use a combination of facts to give you an incorrect response.

These issues are magnified exponentially when the dataset is the entire the internet, which is already full of misinformation served up by search engines like Google. Many people trust what they see at the top of their Google search results, but those results are the websites best optimised for Google's algorithms and when some of them start using A.I. to generate content, you know it's not going to end well.

Can you melt an egg? Google says ***yes***! How did this happen?

The answer is actually more interesting than you think. It started when Quora, an extremely popular website for

Quora

asking and answering questions and often ranked among the top results in Google searches, decided to start serving answers using an early version of GPT (the platform that powers ChatGPT) and when people asked the question, it answered yes and even said "the most common way is to heat it using a stove or microwave."

As Quora has a great reputation on Google (you can see where this is going), Google itself was now answering yes to the question at the top of the page, before any search results.

But that's not even the best part of the story. At the time this article was published, Google is still telling people you can melt an egg! Now though, it is not the answer from Quora, but instead from an article about how ridiculous the initial story was, which even included the correct answer for Google to pick up:

"Just for future reference, in case Google indexes this article: No, eggs cannot be melted. Instead, they change form chemically when heated." ***Ars Technica***

This perfectly illustrates the issue and how the consequences of a tool designed for a great purpose can have the exact opposite effect, even for people who have no idea it even exists.

One other consideration beyond the accuracy of information and the way it is presented is copyright. Many of these A.I. platforms use vast amounts of data hoovered up from the internet, without the consent of the original creators and copyright law has yet to grasp the complexities of this new problem.

You might be forgiven for thinking all this is a lesson never to use A.I., but it can be an incredibly useful and powerful tool, so long as you understand what it actually is, a tool, and not a replacement for using your brain. Think before copying and pasting that answer or presentation or code or image. Use it, but don't trust it.

This image itself is A.I generated

National Ijtema 2024

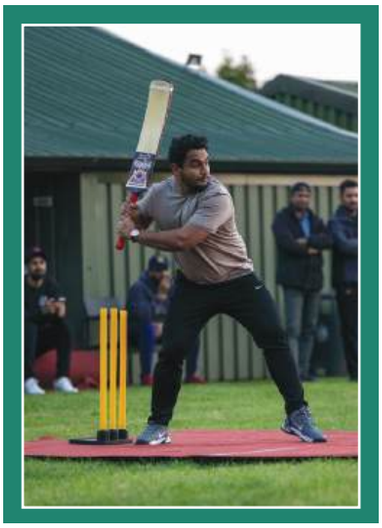
Pictorial Report

A special message

Khuddam listen intently as Huzoor-e-Anwar[aa] delivers his Friday sermon and graciously prays for the success of the Ijtema.

The Ijtema begins

Amir Sahib UK hoists the Liwa-e-Khuddam and delivers the opening address.



Vibrant atmosphere

Activities have begun across the site, Cricket is always a popular competition

The Ijtema studio begins its broadcasts showing Ijtema highlights, having discussions and interviewing guests

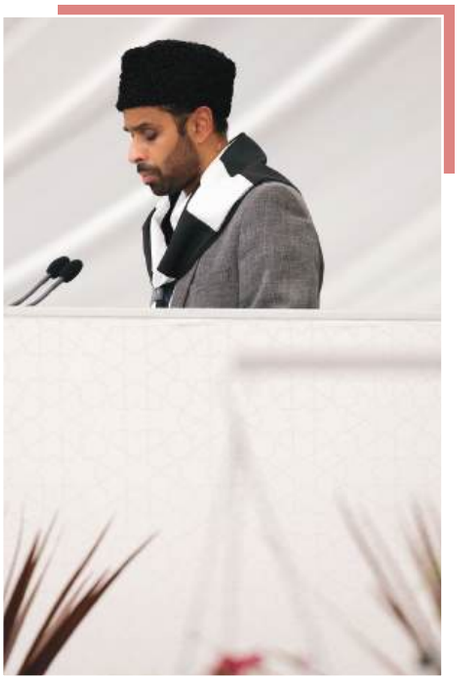
A Time to reflect

Day 1 ends with an emotive and thought provoking fireside chat with Dr Aziz Hafeez Sahib, Chariman of Humanity First UK. He talks about the experiences of the volunteers serving those suffering in Gaza.

Something for everyone

A Khadim competes in the Adhan competition whilst another tests his physical strength at the Strong man arena.

At the special 'Journey of a Preacher' experience, khuddam are walked through an interactive exhibition helping them learn about the life and character of The Holy Prophet Muhammad[sa]



The Perfect Preacher

Sadr Majlis Khuddamul Ahmadiyya, Abdul Quddus Arif Sahib delivers an insightful address focusing on the exemplary life and teachings of the Holy Prophet Muhammad[sa].

The winner is...

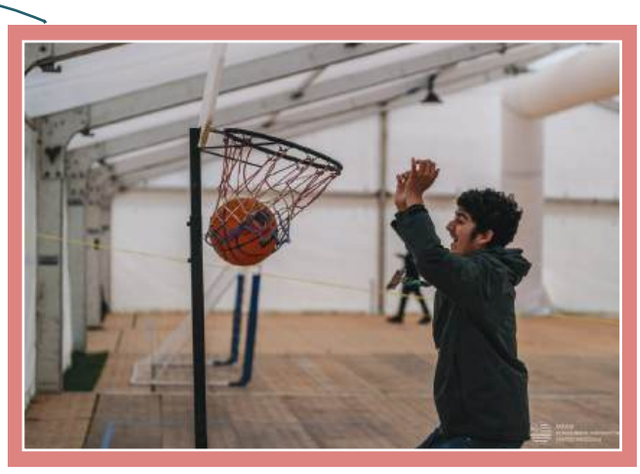
The regions prepare their food for the Masterchef BBQ Competition, after a very competitive effort, Scotland region take first place.

Unplugged Talks

Talks on Islam, Ahmadiyyat, Tabligh and Tarbiyyat inform and inspire Khuddam at the outdoor auditoriam. The last fireside talk of Saturday is an engaging and interactive Q&A with Sadr Majlis Ansarullah, Mian Waqas Ahmed sahib.

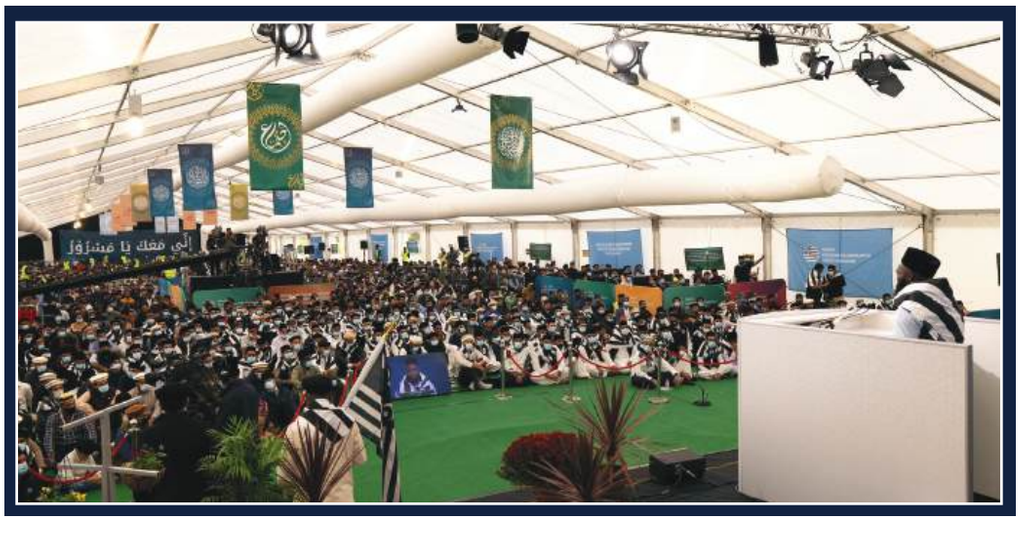
Accessible to all

A dedicated area has been arranged for our brothers with special education needs or disabilities (SEND), which allows them to take part in competitions at their own pace, have some fun or just relax when they need it.



Strengthening your mind, body and soul

As the sports finals get underway, in the exhibition auditoriam Khuddam enjoy some incredible panel discussions, from fighting allegations against Islam & Ahmadiyyat, to the challenges of marriage and fatherhood



The pinnacle of the Ijtema

1000's of Khuddam eagerly await the final address, graciously delivered by beloved Huzoor[aa]. The Ijtema ends with an inspirational message from Huzoor-e-Anwar[aa] with guidance and instructions on elevating our worship, strengthening our morals and the importance of emboying truth.

IJTEMA IIK

Health

From Faith to Fitness

A Khadim's Roadmap to Optimal Health

By Abdul-Rauf Lodhi, Mohtamim SEJ

Health is one of the greatest blessings from Allah, the Most Merciful. As Khuddam, it is essential to recognise that while Allah has ultimate control over all matters, including our health, we must also fulfil our responsibilities by taking care of our bodies. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) beautifully balanced faith and action when he said:

"Tie your camel and trust in Allah"
(Tirmidhi).

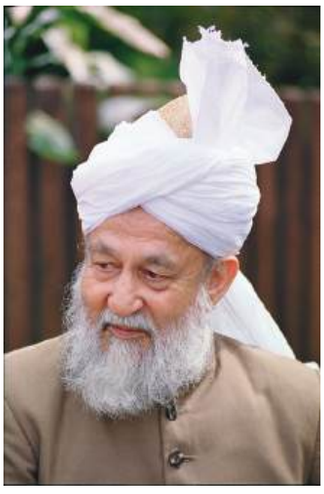
This hadith emphasises that while we place our trust in Allah, we must also take practical steps to protect ourselves. Similarly, he said:

"A strong believer is better and more beloved to Allah than a weak believer, while there is good in both"
(Muslim).

These teachings remind us that taking care of our physical health is not only beneficial for ourselves but also enhances our ability to serve Allah and His creation. This article explores a holistic approach to health, incorporating balanced nutrition, informed shopping, regular check-ups, environmental awareness, and emerging wellness practices, all through the lens of Islamic teachings and modern science.

Islam provides a comprehensive framework for health, emphasizing moderation, cleanliness, and mindfulness. The Fourth Caliph, Hazrat Mirza Tahir Ahmad[rh], beautifully stated:

"Islam is a religion that addresses both spiritual and physical needs. It promotes balance, moderation, and care for all aspects of life"
("Revelation, Rationality, Knowledge, and Truth").



Health is not merely a physical endeavour; it is a spiritual duty. The Holy Qur'an encourages moderation and balance in our consumption:

"And eat and drink, but be not immoderate. Surely, He does not love those who are immoderate"
(Qur'an 7:31).

A balanced diet, proper exercise, and mindful habits are acts of worship and gratitude toward Allah for the gift of health. Hazrat Mirza Masroor Ahmadaa, has emphasised:

"Our bodies are an Amanat (trust) from Allah, and we should keep them healthy and well in order to serve Him to the best of our abilities."
(Friday Sermon, 17th October 2014).

Furthermore, neglecting our health not only weakens our own abilities but can also become a burden on others. Islam teaches us to strive to be self-reliant and to avoid becoming a burden on society or family members when it is within our control to prevent such a situation. Taking care of one's health, therefore, is part of being a responsible and considerate Muslim.
A balanced diet is the cor-

nerstone of a healthy lifestyle. Eating a variety of foods in the right proportions ensures that the body receives essential nutrients to function optimally.

Key Components of a Balanced Diet:

Proteins: Lean meats, poultry, fish, beans, lentils, and nuts are excellent sources.

HACK: Combining carbohydrates with a source of protein or healthy fat can slow down the digestion process, reducing the glycaemic impact. For example, adding peanut butter to whole-grain toast or pairing fruit with nuts can prevent a rapid rise in blood sugar levels and provide more sustained energy.

Healthy Fats vs. Carbohydrates: Contrary to popular belief, not all fats are harmful. Healthy fats from sources like olive oil, avocados, nuts, and seeds are essential for brain function and hormone balance. Meanwhile, refined carbohydrates like white bread and sugary foods can spike insulin levels and should be minimised.

HACK: One of the lesser-known hacks is freezing bread and then toasting it before consumption. This process changes the structure of the starches in the bread, turning them into resistant starches. Resistant starches are not easily digested and absorbed by the body, resulting in a slower release of glucose into the bloodstream. This can help in reducing post-meal blood sugar spikes, making it an excellent strategy for those managing diabetes or looking to prevent sudden increases in blood sugar levels.

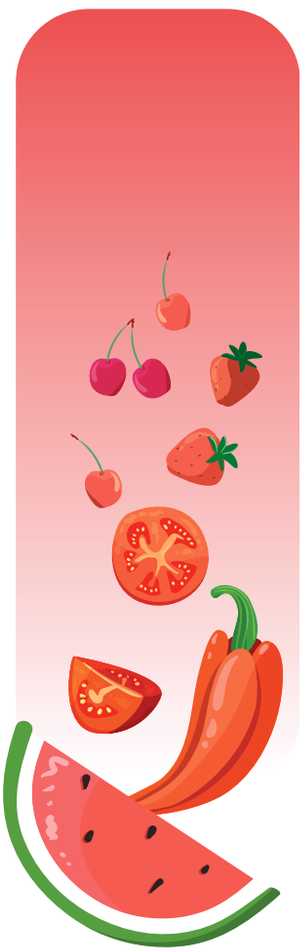
Fruits and Vegetables: A colourful variety ensures a broad range of vitamins and minerals. For this is it better to eat the whole fruit than drinking fruit juices which lack some important nutrition such as fibre.

HACK: Eating fibre-rich vegetables like leafy greens, broccoli, or carrots before consuming carbohydrates (such as rice or pasta) can help slow the absorption of sugars from these carbs. The fibre forms a gel-like substance in the gut, which delays the digestion and absorption of glucose, leading to better blood sugar control.

Water: Staying hydrated is vital. Electrolytes added to your water can also help with improving hydration.

HACK: Drinking a glass of water 30 minutes before meals can help control appetite and prevent overeating. It not only fills the stomach partially, making you feel fuller faster, but it also helps in proper digestion and nutrient absorption.

Although, the above talks about consumption of foods, we also consume vast amounts of visual content through our ears and sound through our ears which influences us (sometimes without even realising) so we must be mindful in these areas, too.



Foods Recommended by the Holy Prophet Muhammad[sa]

The Holy Prophet Muhammad[sa] provided guidance on certain foods that have immense health benefits:

Dates: A source of energy and nutrients, the Prophet[sa] said, **"A house in which there are no dates, its people are hungry"** (Muslim).

Olive Oil: The Prophet[sa] advised, **"Eat olive oil and anoint yourselves with it, for it comes from a blessed tree"** (Tirmidhi).

Honey: A natural remedy, he said, **"There is a cure in three substances: a drink of honey, cupping, and cauterization, but I forbid my followers to use cauterization (branding with fire)"** (Bukhari).

Black Seed (Nigella Sativa): The Prophet (peace be upon him) mentioned, **"Use the black seed, for indeed, it is a cure for all diseases except death"** (Bukhari).

Your journey to a healthier lifestyle begins at the grocery store. Being mindful of what you buy is crucial because it becomes the foundation of your diet. If you keep your shopping list clean, it would force you to consume a healthy and balanced diet.

Do	Do Not
Read Food Labels Carefully: Understanding labels is essential for making healthier choices. Focus on products with fewer ingredients, particularly avoiding those with artificial additives and preservatives. Be cautious of misleading marketing, such as products claiming to contain a healthy ingredient but listing it as less than 1% in the ingredients - a sign of insignificant content and potential deception.	**Purchase Refined Grains:** Refined grains like white bread, white rice, and pastries lack fibre and essential nutrients. Choose whole grain bread, brown rice, quinoa, or whole wheat pasta instead
Check for Added Sugars and High Sodium Content: The presence of «sugar» in the ingredients list often means added sugars, which should be minimised. High salt (sodium) content is another red flag, as excessive salt intake is linked to hypertension and other cardiovascular diseases.	**Buy Sugary Drinks and Sugary Snacks:** Sodas, fruit juices, and flavoured waters often have high amounts of added sugars, contributing to weight gain and other health issues. Replace sugary drinks with water, herbal teas, or infused water with slices of lemon, cucumber, or mint.
Choose Whole Foods: Opt for fresh fruits, vegetables, whole grains, nuts, seeds, and lean proteins.	**Fall for Misleading Marketing Claims:** Avoid being swayed by labels like «low fat,» «sugar-free,» or «natural,» as these can still contain unhealthy ingredients. For example, "low-fat" products often have added sugars to improve taste.
Prioritise High Fiber and Healthy Fats: Fiber aids digestion and maintains blood sugar levels, while healthy fats like omega-3 and omega-6 fatty acids support heart and brain health.	**Buy Products with Long Ingredient Lists Full of Unrecognizable Items:** These often contain unhealthy additives, preservatives, and artificial Flavors. Instead, choose whole, single-ingredient foods or minimally processed options.

Do	Do Not
Buy natural Sweeteners: Instead of white or brown sugar, use natural sweeteners like honey, maple syrup, or dates in moderation.	**Buy Foods with Trans Fats or Hydrogenated Oils:** Trans fats are linked to numerous health issues, including heart disease. Look for products labelled "0 grams trans-fat" and avoid partially hydrogenated oils in the ingredients list. Instead, choose natural sources of fats like nuts, seeds, and avocados.
Buy Frozen Vegetables and Fruits: If fresh produce is too expensive or not available, frozen fruits and vegetables are a great alternative as they are often flash-frozen at peak ripeness, preserving nutrients.	

Emerging Health Practices

New research is uncovering fascinating methods to boost health and well-being, many of which align with Islamic practices.

Cold/Heat Shock Therapy: Exposure to cold/ice water improves circulation, reduces inflammation, and enhances metabolism. Likewise, sauna therapy, particularly heat exposure through traditional or infrared saunas, has been linked to numerous health benefits, including improved cardiovascular health, detoxification, and longevity.

High-Intensity Interval Training (HIIT): Short, intense bursts of exercise followed by rest periods are effective for burning fat and improving cardiovascular health.

(Intermittent) Fasting: The Sunnah of fasting, such as on Mondays and Thursdays, has been shown to promote cellular repair, boost metabolism, and reduce insulin resistance. The most beneficial form of fasting would be to consume no food over a few days but drink plenty of water during this period,

Grounding or Earthing: Walking barefoot on natural surfaces like grass or soil can reduce stress and improve sleep by balancing the body's electromagnetic fields.

Time-Restricted Eating (TRE): A type of intermittent fasting where you limit your eating to a specific window of time, usually 8-12 hours each day. This approach aligns eating patterns with the body's circadian rhythm, which is thought to improve metabolic health.

Metabolism, Hormones, and Aging

As men age, metabolism slows, and hormonal changes, such as a gradual decline in testosterone, can lead to weight gain and decreased muscle mass. Hazrat Mirza Masroor Ahmadaa emphasised:

"As we grow older, our bodies change, but maintaining health through balanced nutrition and regular activity allows us to continue to serve our faith and humanity."
(Friday Sermon, 21st November 2014).

Longevity is currently a huge trend with documentaries and podcasts intriguing the current generation of Khuddam. Strength training and regular exercise are essential for healthy aging, as they help maintain muscle mass and boost metabolism. In addition, it's crucial to monitor key health metrics through regular check-ups, keeping track of important factors like testosterone levels, blood pressure, and cholesterol to manage health risks early. Adjusting your diet to focus on proteins and healthy fats can further support muscle growth and help maintain a healthy metabolic rate, ensuring better overall health as you age.

Daily Walking & Optimal Sleeping - Pillars of Health

Sleep is one of the most crucial yet underestimated aspects of health. Regularly sleeping less than 5 hours a night can cause long-term health problems such as weakened immunity, increased risk of chronic diseases, and even changes in DNA that could pass on these risks to your children. The key is balance: not too much sleep, which can lead to lethargy and other health issues, but also not too little. Aim for 7-8 hours of restful sleep per night to allow your body to repair, rejuvenate, and maintain optimal functioning.

Walking, whether at a normal pace or brisk, has immense benefits, especially later in life. Daily walking helps improve cardiovascular health, boosts metabolism, and reduces the risk of chronic diseases. The Holy Prophet Muhammad (peace be upon him) encouraged walking and connecting with the earth, saying:

"Make your habit to walk barefoot occasionally, for it is better for your feet and helps to connect with the earth." (Abu Dawood).

This hadith hints at the natural remedies that exist in simple acts like walking, which promote circulation, mental clarity, and overall well-being. Walking in natural settings also aligns with the concept of grounding or earthing, where walking barefoot on grass or soil can help reduce stress and improve sleep by balancing the body's electromagnetic fields.

If you require any help with improving your health, please feel free to get in touch with the National Sehat-e-Jismani Department and a suitable team member will get back to you to discuss your needs, Insha'Allah.

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FITNESS & WELLBEING

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THE BEST RECOVERY SLEEPING

Ensuring a minimum of **7 hours sleep** can boost your health in a number of ways:

HEALTH BENEFITS

- BOOSTS YOUR IMMUNITY
- PREVENT WEIGHT GAIN
- IMPROVE MENTAL WELLBEING
- PREVENT DIABETES TYPE 2
- PROTECT AGAINST HEART DISEASE

TIPS

- good sleeping pattern
- wind down routine
- sleep friendly environment
- reduce screen time in bed

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Faith & mental health:
Light at the end of the tun
Musa Sattar, Sutton
Mental health is an integral part of one's well-being. In fact, it is just as important as any other facet of a person's health. To a degree, no one is immune from it, as it is quite simply a part of human nature.
According to an estimate,
1 in 7 i.e., 14% of 10–19 year-olds globally experience mental health conditions.
Here, in United Kingdom, health experts have warned that the country is facing a mental health crisis, and have called for the staggering demand to be addressed urgently.

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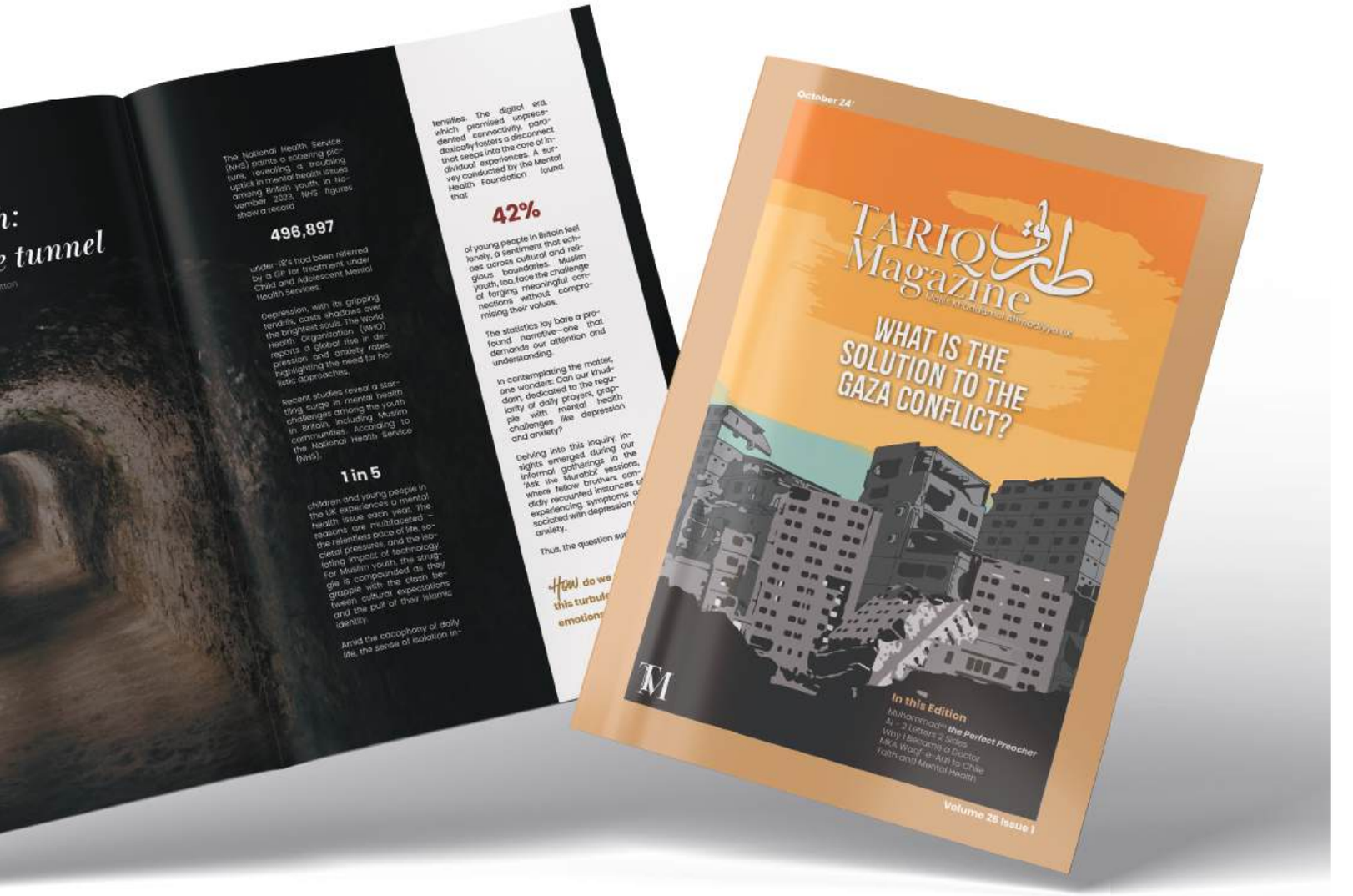
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e tunnel
The National Health Service (NHS) paints a sobering picture, revealing a troubling uptick in mental health issues among British youth. In November 2023, NHS figures show a record
496,897
under-18's had been referred by a GP for treatment under Child and Adolescent Mental Health Services.
Depression, with its gripping tendrils, casts shadows over the brightest souls. The World Health Organization (WHO) reports a global rise in depression and anxiety rates, highlighting the need for holistic approaches.
Recent studies reveal a startling surge in mental health challenges among the youth in Britain, including Muslim communities. According to the National Health Service (NHS),
1 in 5
children and young people in the UK experiences a mental health issue each year. The reasons are multifaceted – the relentless pace of life, societal pressures, and the insidious impact of technology. For Muslim youth, the struggle is compounded as they grapple with the clash between cultural expectations and the pull of their Islamic identity.
Amid the cacophony of daily life, the sense of isolation intensifies. The digital era, which promised unprecedented connectivity, paradoxically fosters a disconnect that seeps into the core of individual experiences. A survey conducted by the Mental Health Foundation found that
42%
of young people in Britain feel lonely, a sentiment that echoes across cultural and religious boundaries. Muslim youth, too, face the challenge of forging meaningful connections without compromising their values.
The statistics lay bare a profound narrative—one that demands our attention and understanding.
In contemplating the matter, one wonders: Can our Khuddam, dedicated to the regularity of daily prayers, grapple with mental health challenges like depression and anxiety?
Delving into this inquiry, insights emerged during our informal gatherings in the 'Ask the Murabbi' sessions, where fellow brothers candidly recounted instances of experiencing symptoms associated with depression and anxiety.
Thus, the question sur
How do we
this turbule
emotions
October 24'
TARIQ
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In this Edition
Muhammad the Perfect Preacher
Ayn 2 Letters 2 Sides
Why I Became a Doctor
MKA Waqf-e-Arzi to Chile
Faith and Mental Health
Volume 28 Issue 1

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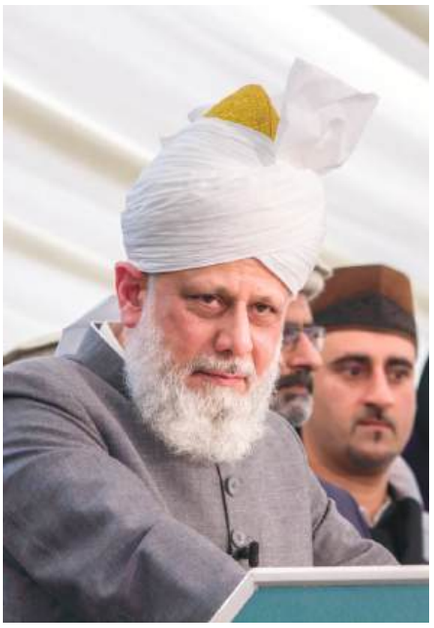
یہ محبت تو نصیبوں سے ملا کرتی ہے
چل کے خود آئے مسیحا کسی بیمار کے پاس

حضور انور ایدہ اللہ تعالیٰ بنصرہ العزیز نعروں کی گونج میں اجتماع میں رونق افروز ہوئے۔ اس کے بعد حضورِ انور نے لوائے خدام الاحمدیہ لہرایا اور دعا کروائی۔

حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہٖ العزیز فرماتے ہیں کہ:

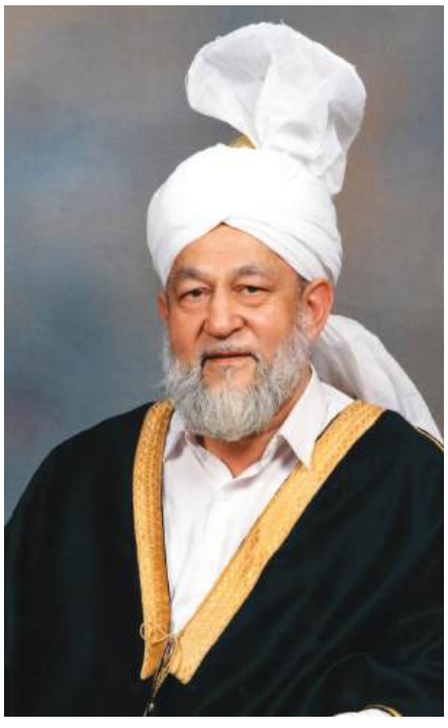
اللہ تعالیٰ نے حکمت اور اچھی نصیحت اور ٹھوس دلیل کے ساتھ جو تبلیغ کا حکم دیا ہے اس کے مطابق چلنا ہمارا کام ہے اور مستقل مزاجی کے ساتھ اسے کرتے چلے جانا ہمارا کام ہے۔ اس کے نتائج اللہ نے فرمایا کہ مَیں نے پیدا کرنے ہیں۔ کس نے گمراہی میں بھٹکتے رہنا ہے اور کس نے ہدایت پانی ہے، یہ باتیں اللہ تعالیٰ کے علم میں ہیں۔ ایک دوسری جگہ یہ بھی فرمایا کہ تم زبردستی کسی کو ہدایت نہیں دے سکتے ہاں تمہارا کام تبلیغ کرنا ہے۔ پیغام پہنچانا ہے۔ حق کا پیغام دنیا کے ہر شخص تک پہنچانا ہے۔ اسلام کی خوبیوں اور خوبصورت تعلیم کو دوسروں پر ظاہر کرنا ہے۔ وہ کئے جاؤ۔ انسان عالم الغیب نہیں ہے کہ کہے کہ بجائے وقت ضائع کرنے کے میں اس کے پاس ہی جا کر پیغام حق پہنچاؤں جس پر اثر ہونا ہے۔ یہ تو انسان کو نہیں پتا کس پر اثر ہونا ہے۔ اللہ تعالیٰ فرماتا ہے کہ تمہیں یہ علم دیا ہی نہیں گیا کہ کس پر اثر ہونا ہے اور کس پر نہیں ہونا۔ اس لئے اللہ تعالیٰ کے اس ارشاد کے مطابق ہم نتائج کے بارے میں ذمہ دار نہیں ہیں کہ کیوں اس کے مثبت نتائج نہیں نکلے۔ کیوں سو فیصد لوگ ہمارے پیغام سے متاثر ہو کر اسلام کو قبول کرنے والے نہیں بنے۔ ہمارے سے اگر پوچھا جائے گا تو صرف اتنا جو اللہ تعالیٰ نے ہم سے پوچھنا ہے کہ کیا ہم نے پیغام پہنچایا؟ یا پھر کیوں ہم نے اپنا تبلیغ کا فریضہ ادا نہیں کیا؟ اور کیوں اللہ تعالیٰ کی ہدایت پر عمل کرتے ہوئے نہیں کیا؟ کس نے ہدایت پانی ہے اور کس نے ہدایت نہیں پانی، یہ صرف اللہ تعالیٰ کے علم میں ہے۔ اگر ہم اپنا فرض پورا کر رہے ہیں تو مرنے کے بعد دنیا



کم از کم اللہ تعالیٰ کو یہ نہیں کہہ سکتی کہ ہمیں تو اسلام کا پیغام ملا ہی نہیں تھا اور اگر ہمیں اسلام کا پیغام نہیں ملا تو اس میں ہمارا کیا قصور ہے۔
(خطبہ جمعہ ۸ ستمبر ۲۰۱۷)

اللہ تعالیٰ ہمیں توفیق عطا فرمائے کہ اپنی ذمہ داریوں کو سمجھیں۔ عہد بیعت کو نبھانے والے بنیں۔ اسلام کی خوبصورت تعلیم کو اپنے اوپر بھی لاگو کریں اور دنیا کو پہنچانے والے بھی ہوں۔ اور جلد سے جلد اسلام کا غلبہ ہم اپنی آنکھوں سے دیکھ سکیں۔ آمین۔

۱۹جولائی ۱۹۸۵ کہ خطبہ جمعہ میں حضرت خلیفۃ المسیح رابعؒ نے فرمایا کہ جہاں تک تبلیغ کا تعلق ہے ہر احمدی کو یہ دو نقات خوب ذہن نشین کر لینے چاہیے۔ اول یہ کہ تبلیغ کوئی طوعی چندہ نہیں ہے ،کوئی نفل نہیں ہے کہ نہ بھی ادا کریں گے تو آپ کی روحانی شخصیت مکمل ہو جائے گی۔ یہ تو فرض ہے اور ایسی شدت کے ساتھ خدا تعالیٰ کا حکم ہے کہ آنحضرت ﷺ کو مخاطب کر کے فرماتا ہے کہ تو نے رسالت کو ہی ضائع کر دیا اگر تبلیغ نہ کی۔ آپ کی امت بھی جواب دہ ہے۔ ہم میں سے ہر ایک جواب دہ ہے۔ پیغام رسانی لازما ایک ایسا فریضہ ہے جس سے کسی وقت انسان غافل نہیں ہو سکتا اجازت نہیں ہے کہ غافل رہے اور دوسری بات یہ ہے کہ آپ جو چاہیں کریں جتنی چاہیں حکمت سے کام لیں اور حکمت سے کام لینا پڑے گا، نرمی کریں اور دکھ دہی سے بچیں اور پیار اور محبت کو شیوہ بنائیں اور ایثار سے کام لیں۔ لیکن یہ نہ سوچ بیٹھیں کہ اس کی وجہ سے آپ کی مخالفت نہیں ہو گی یہ تو خدا تعالیٰ نے پہلے سے متنبہ فرما دیا ہے ابھی آپ پیدا ہی نہیں ہوئے تھے، ابھی انسان پیدا نہیں ہوا تھا، ابھی کائنات وجود میں نہیں آئی تھی۔ اس وقت ایک مکالمے کی شکل میں اللہ تعالیٰ نے ہمیشہ کے لیے بنی نو انسان کو متنبہ فرما دیا کہ جب بھی خدا کی طرف سے رسول آئیں گے تو فساد ضرور برپا ہوں گے لیکن فساد کی ذمہ داری کلیاتا فریق مخالف پر ہو گی ہمارے رسولوں پر نہیں ہو گی۔



ایک اور جگہ آپؒ نے فرمایا:

ہر احمدی بلا استثناء (داعی الی اللہ) بنے۔ وہ وقت گزر گیا کہ جب چند (داعیان الی اللہ) پر انحصار کیا جاتا تھا۔ اب تو بچوں کو بھی (داعی الی اللہ) بننا پڑے گا۔ بوڑھوں کو بھی داعی اللہ بننا پڑے گا، یہاں تک کہ بستر میں لیٹے ہوئے بیماروں کو بھی داعی اللہ بننا پڑے گا اور کچھ نہیں وہ دعاؤں کے ذریعے ہی دعوت الی اللہ کے جہاد میں شامل ہو سکتے ہیں۔

(خطبہ جمعہ ۴ مارچ ۱۹۸۳)

حضرت اقدس مسیح موعود علیہ السلام جن کے آنے کا مقصد ہی تجدید دین کرنا تھا اور سیرت طیبہ ﷺ کو عملی رنگ میں دنیا کے سامنے پیش کر کے انسانوں کا ایک بار پھر خدا سے پختہ تعلق قائم کرنا تھا۔ آپؑ فرماتے ہیں کہ

ہمارے اختیار میں ہو تو ہم فقیروں کی طرح گھر بہ گھر پھر کر خدا تعالیٰ کے سچے دین کی اشاعت کریں اور اس کو ہلاک کرنے والے شرک اور کفر سے جو دنیا میں پھیلا ہوا ہے لوگوں کو بچائیں اور اس تبلیغ میں زندگی ختم کر دیں خواہ مارے ہی جائیں۔

(ملفوظات جلد سوم ص ۳۹۱)

اب دیکھیں اللہ تعالیٰ قران مجید میں سورۃ محمد آیت نمبر ۸ میں بیان فرماتا ہے کہ

يَاأَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ۔

اے لوگو جو ایمان لائے ہو اگر تم اللہ کی مدد کرو تو وہ تمہاری مدد کرے گا اور تمہارے قدموں کو ثبات بخشے گا۔

ہم سب جانتے ہیں کہ اللہ تعالیٰ اپنی ذات میں کسی مدد کا محتاج نہیں چنانچہ وہ خود ایک جگہ فرماتا ہے کہ میں غنی اور صمد ہوں تو پھر یہاں پر مدد سے کیا مراد ہے؟ یہاں مدد سے مراد اللہ تعالیٰ کے دین کی مدد ہے، اس کے نبی کی مدد ہے، اور وہ مدد آپ بلا شبہ اس نبی کی تعلیم کو احسن رنگ میں پھیلا کر سکتے ہیں۔

اب آپ سوچیں کہ جب خدا تعالیٰ نے ہمیں یہ موقع خود فراہم کیا ہے کہ ہم اگر خدا کی مدد چاہتے ہیں تو ہمیں بھی اس کی مدد کرنی پڑے گی، خاکسار نے یہ بات خود بارہا مرتبہ مشاہدہ کی ہے کہ جب بھی کسی چیز کی ضرورت پڑی ہے۔ تبلیغ کے نتیجے میں اللہ تعالیٰ نے غیب سے مدد کی اور وہ تمام کام جو بظاہر ناممکن لگ رہے ہوتے ہیں، اس خوبصورتی اور احسن رنگ میں ہو جاتے ہیں کہ عقل دنگ رہ جاتی ہے۔

حضرت مسیح موعود علیہ السلام فرمایا کرتے تھے کہ **ایک آدمی جس کے دل میں یہ بات ہو کہ وہ خدا کے واسطے کام کرے وہ کروڑوں آدمیوں سے بہتر ہے۔**

حضرت خلیفۃ المسیح الثانیؓ نے فرمایا: **اپنے قلوب کی اصلاح کریں، اپنے اندر جوش اور اخلاص پیدا کریں تو یہ ناممکن ہے کہ تمہارے کلام میں وہ طاقت اور وہ تاثیر خدا تعالیٰ پیدا نہ کرے جو دلوں کو مسخر کرنے والی ہوتی ہے۔ اس وقت تمہارا بیان اور تمہارا کلام ایک مقناطیسی اثر پیدا کرے گا جس سے سخت سے سخت دل بھی تمہاری طرف کھینچے چلے آئیں گے۔ پس اگر سچے جوش اور اخلاص کے ساتھ آپ لوگ کھڑے ہوں اگر درد مند دل لے کر آپ کام کریں اگر آپ کے دل میں یہ تڑپ ہو کہ ہم اور ہمارے بھائی خدا تعالیٰ کی بھڑکتی ہوئی آگ سے بچ جائیں تو دوسرے لوگوں کے دل ایسے پتھر کے دل نہیں ہیں کہ وہ تمہاری سچی ہمدردی اور خیر خواہی کی باتوں سے خود بخود کھینچیں نہ چلے آئیں۔ اور جس طرح مقناطیس لوہے کو کھینچ لیتا ہے اسی طرح اگر آپ اپنے قلوب کو پاکیزہ بنائیں تو کعبہ کی طرح لوگ تمہارے گرد جمع ہو جائیں گے۔**

(انوار العلوم جلد ۹ صفحہ ۸۵)

تبلیغ کی اہمیت

شاہ زیب رانا۔ شئیفیلد جماعت

جب ہم انسانی تاریخ کا مطالعہ کرتے ہیں تو ہمیں پتہ چلتا ہے کہ جب سے اللہ تعالیٰ نے انسانی نسل کو قائم کیا ہے اسی وقت سے اللہ تعالیٰ کے نیک بندے اس کی مخلوق کی ہدایت اور اللہ تعالیٰ سے محبت کا درس دینے کے لیے کھڑے ہونا شروع ہو گئے۔ ان نیک لوگوں کا کام یہ تھا کہ وہ انسان کو شیطان کے ناپاک حملوں سے بچا کر خدا سے ان کا تعلق قائم کریں اور اس طرح تبلیغ کو احسن طریقے سے سرانجام دیں۔ چنانچہ قران کریم میں سورۃ آل عمران میں اللہ تعالیٰ تبلیغ کی اہمیت کے حوالے سے فرماتا ہے کہ

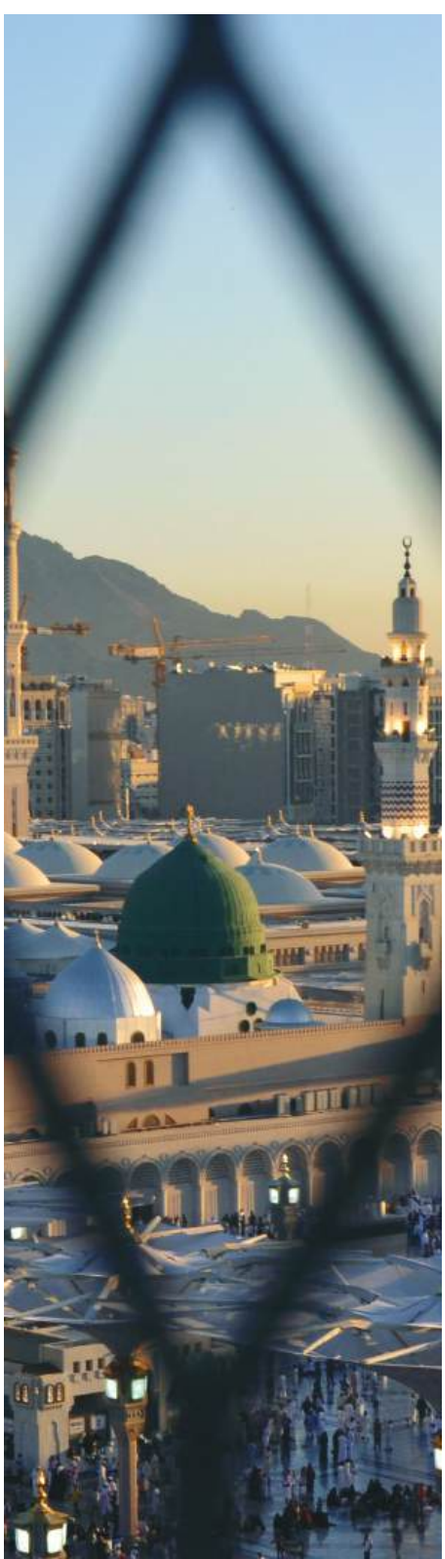
وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۭ وَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ۔

اور تم میں سے ایک ایسی جماعت بھی ہونی چاہیے جس کا کام صرف اور صرف یہ ہو کہ وہ لوگوں کو نیکی کی طرف بلائے اور نیک باتوں کی تعلیم دے اور بدی سے روکے اور یہی لوگ کامیاب ہونے والے ہیں۔

میرے پیارے دوستو ! اللہ تعالیٰ کی طرف بلانے اور اعمال صالحہ کی نصیحت کرنے سے پہلے یہ بات بہت ضروری ہے کہ ہماری اپنی عبادات اور اخلاق اس قابل ہوں کہ جب ہم کسی کو بھی نصیحت کریں تو ہمارے قول اور فعل میں مطابقت کی وجہ سے لوگوں پر اس کا اثر کئی گنا زیادہ ہو۔ اور آپ کی صحبت میں بیٹھنے والے دوست خود بخود آپ کے عقائد اور نظریات اور آپ کی نیک سیرت میں دلچسپی لینا شروع کر دیں۔

تبلیغ کے اس وسیع تر سمندر میں سب سے بڑھ کر بے نظیر نمونے ہمارے پیارے آقا و مولا حضرت اقدس محمد مصطفی ﷺ خاتم النبیین ورحمۃ اللعالمین نے ہمارے لیے قائم کیے ہیں، آپ ﷺ کی ساری زندگی اللہ تعالیٰ کی مخلوق کا اللہ تعالیٰ سے حقیقی تعلق جوڑنے اور پھر اسے مضبوط سے مضبوط تر کرنے میں گزر گئی۔ صحیح مسلم میں اس حوالے سے ایک بہت مشہور و معروف حدیث درج ہے آپ ﷺ فرماتے ہیں کہ

جو شخص کسی ہدایت کی طرف بلائے اس شخص کو تمام ان لوگوں کے برابر ثواب ہو گا جو اس کی پیروی کریں گے۔



آپ نے ان چیزوں سے اس لئے منع فرمایا چونکہ آپ چاہتے تھے کہ احمدی نوجوان کی توجہ کسی غیر ضروری امر اور لغو کام کی طرف نہ ہو۔ بلکہ نگاہیں ہمیشہ اعلیٰ مقصد یعنی تبلیغ اسلام احمدیت اور خدمت خلق پر جمی رہیں۔ اس طرح آپ نے خدام الاحمدیہ کو خلافت احمدیہ کے استحکام کے ساتھ جوڑا۔ آپ خدام کو نصیحت کرتے ہوئے فرماتے ہیں:

« تم ایک بہادر سپاہی کی طرح بنو۔ ایسا سپاہی جو اپنی جان، اپنا مال، اپنی عزت اور اپنے خون کا ہر قطرہ احمدیت اور خلافت کی خاطر قربان کر دے اور کبھی بھی خلافت احمدیہ ایسے لوگوں کے ہاتھوں میں نہ جانے دے جو پیغامیوں یا احراریوں کے زیر اثر ہوں۔

(مشعل راہ ۷۶۵)

آپ نوجوانوں کو بہت پر اثر اور پر شوکت الفاظ میں خلافت احمدیہ کے متعلق یوں نصیحت فرماتے ہیں:

تم خدا تعالیٰ کے اس وعدے کو یاد رکھو اور خلافت کے استحکام اور قیام کے لیے ہمیشہ کوشش کرتے رہو۔ تم نوجوان ہو۔ تمہارے حوصلہ بلند ہونے چاہئیں اور تمہاری عقلیں تیز ہونی چاہئیں تا کہ تم اس کشتی کو ڈوبنے اور غرق ہونے نہ دو۔ تم وہ چٹان نہ بنو جو دریا کے رخ کو بھیر دیتی ہے بلکہ تمہارا یہ کام ہے کہ تم وہ چینل بن جاؤ جو پانی کو آسانی سے گزارتی ہے۔ تم ایک ٹنل ہو جس کا یہ کام ہے کہ وہ فیضان الٰہی جو رسول کریم ﷺ کے ذریعہ سے حاصل ہوا ہے تم اسے آگے چلاتے چلے جاؤ۔ اگر تم ایسا کرنے میں کامیاب ہو جاؤ گے تو تم ایک ایسی قوم بن جاؤ گے جو کبھی نہیں مرے گی۔

(مشعل راہ ۶۶۸)

و آخرین منہم کے تحت ان نوجوان صحابہ سے مناسبت پیدا کرلیں جنہوں نے اسلام کی خاطر ہر قربانی دے کر تاریخ عالم میں ایک انوکھی مثال قائم کی۔ اس پس منظر کے ساتھ آپؑ نے خدام الاحمدیہ کے ابتدائی مرحلہ یعنی عین اس سال جس سال اس کی بنیاد رکھی گئی حضرت طلحہ رضی اللہ عنہ کے ہاتھ کی مثال دیتے ہوئے فرمایا: آپ کے دل میں یہ تڑپ تھی کی احمدی نوجوان لڑکے و آخرین منہم کے تحت ان نوجوان صحابہ سے مناسبت پیدا کرلیں جنہوں نے اسلام کی خاطر ہر قربانی دے کر تاریخ عالم میں ایک انوکھی مثال قائم کی۔ اس پس منظر کے ساتھ آپؑ نے خدام الاحمدیہ کے ابتدائی مرحلہ یعنی عین اس سال جس سال اس کی بنیاد رکھی گئی حضرت طلحہ رضی اللہ عنہ کے ہاتھ کی مثال دیتے ہوئے فرمایا:

« دیکھو کتنا عظیم الشان سبق اس واقعہ میں پنہاں ہے۔ طلحہ رضی اللہ عنہ جانتے تھے کہ آج محمد ﷺ کے چہرہ مبارک کی حفاظت میرا ہاتھ کر رہا ہے۔ اگر میرے اس ہاتھ میں ذرا بھی حرکت ہوئی تو تیر نکل کر محمد ﷺ کو جا لگے گا۔ پس انہوں نے اپنے ہاتھ کو نہیں ہلایا۔ کیونکہ وہ جانتے تھے کہ اس ہاتھ کہ پیچھے محمد ﷺ کا چہرہ ہے۔ اسی طرح اگر تم بھی اپنے اندر یہ احساس پیدا کرو۔ اگر تم بھی یہ سمجھنے لگو کہ ہمارے پیچھے اسلام کا چہرہ ہے اور اسلام اور محمد ﷺ دو نہیں بلکہ ایک ہی ہیں۔ تو تم بھی ایک مضبوط چٹان کی طرح قائم ہو جاؤ اور تم بھی ہر وہ تیر جو اسلام کی طرف پھینکا جاتا ہے اپنے ہاتھوں اور سینوں پر لینے کے لیے تیار ہو جاؤ۔ پس یہ مت خیال کرو کہ تمہارے ممبر کم ہیں یا تم کمزور ہو۔ بلکہ تم یہ سمجھو کہ ہم جو خادم احمدیت ہیں ہمارے پیچھے اسلام کا چہرہ ہے۔

تب تم کو بیشک خدا تعالیٰ سے ایسی طاقت ملے جس کا مقابلہ کوئی نہیں کر سکے گا»
(مشعل راہ ۳۰-۳۱)

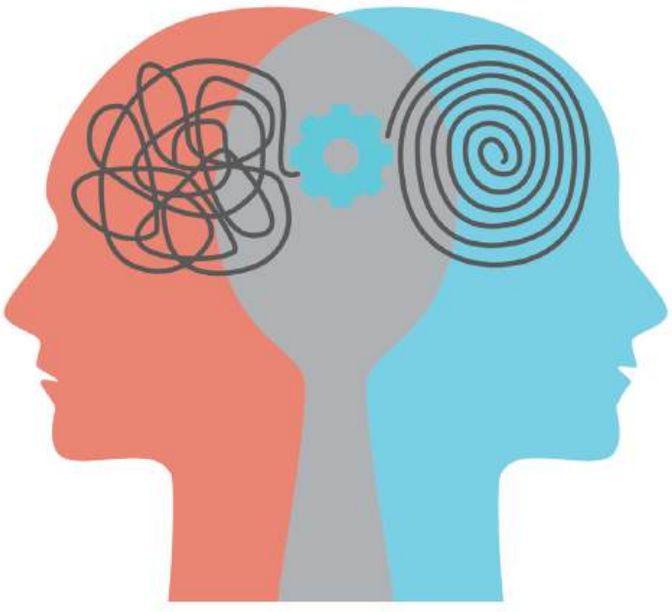
اس لحاظ سے ایک ضمنی بات بھی بیان کر دینا چاہتا ہوں کہ آج کل modern society کے مردوں میں محنت طلب کام کی طرف توجہ کم اور بناؤ سنگھار کی طرف رجحان زیادہ ہے۔ آپ رضی اللہ عنہ نے اس بات کو سخت ناپسند فرمایا اور بارہا اپنی نظم و نثر میں سمجھایا کہ مرد کا اصل حسن کام کرنے اور محنت میں ہی ہے۔ آپ فرماتے ہیں:

بھولیو مت کے نزاکت ہے نصیب نسواں
مرد وہ ہے جو جفاکش ہو گل اندام نہ ہو

اس کے برعکس ہم دیکھتے ہیں کہ آج کل عام نوجوان معاشرہ کی پوشیدہ رو اور مغربیت کی خطرناک لہروں میں غرق ہوا جاتا ہے۔ حال ہی میں امریکہ کے مشہور زمانہ ٹائم میگزین نے امریکہ کے نوجوانوں میں بڑھتی ہوئی Mental Health Problems کے بارہ میں ایک آرٹیکل شائع کیا اور اپنی تحقیق پیش کی کہ سال ۲۰۲۰ء میں امریکہ میں ۱۷-۱۲ سالہ نوجوانوں میں خودکشی attempt کرنے والے نوجوانوں کی شرح دس فیصد رہی۔ ۲۹ فیصد نے اس بات کا اقرار کیا کہ وہ مسلسل ذہنی دباؤ کا شکار ہوتے ہیں اور ۱۶ فیصد طبی لحاظ سے anxiety اور depression کا شکار رہے۔ یہ تو امریکا یعنی دنیا کی سب سے بڑی طاقت کا حال ہے جس سے ثابت ہوتا ہے کہ مغرب کی اخلاقی بے راہ روی اپنے بھیانک نتائج دکھانے لگ گئی ہے۔ البتہ حضرت مصلح موعود رضی اللہ عنہ نے اس خطرہ کو کئی دہایاں پہلے ہی جانچ لیا اور مغربیت کے اس زہر سے احمدی نوجوان کو بچانا خدام الاحمدیہ کے مقاصد میں شامل کیا۔ چنانچہ آپ فرماتے ہیں:

خدام الاحمدیہ کو اس لیے قائم کیا گیا ہے کہ وہ اسلام کے مقصد کو اپنے سامنے رکھیں تا یورپ کے اثرات اور روس کے اثرات اور دوسرے ہزاروں اثرات ان کی نگاہ میں حقیر نظر آنے لگیں اور وہ سمجھیں کہ حقیقی عزت اس کام میں ہے جو خدا نے ان کے سپرد کیا ہے۔

(مشعل راہ ۱۱۷)



اللہ تعالیٰ کے فضل سے احمدی نوجوان کو اگر کوئی مسئلہ درپیش ہو تو خدام الاحمدیہ میں ہی ایسا مضبوط نظام موجود ہے کہ وہ مقامی قیادت سے لے کر مرکزی عہدہ دار تک رسائی حاصل کر سکتا ہے اور اپنے خدام دوستوں سے بھی مدد حاصل کر سکتا ہے۔ نظام جماعت اس شخص کی مدد کیلئے موجود ہے۔ ایسی بے شمار مثالیں ہماری تاریخ میں موجود ہیں کہ کیسے نظام جماعت سے استفادہ کرتے ہوئے پریشان اور بے حال لوگوں نے افضال ربانی کا مشاہدہ کیا۔ یہ سب حضرت مصلح موعود رضی اللہ عنہ کی خداداد فراست کا نتیجہ ہے۔ آپؓ نے احمدی نوجوانوں میں دینی و دنیاوی ترقی کرنے، آگے بڑھنے کا جذبہ پروان چڑھایا۔ آپؓ ہر احمدی نوجوان کو علم و عرفان کی بلندیوں پر دیکھنا چاہتے تھے۔ آپ اپنی ایک نظم میں اپنی دلی تمنا اور دعا ان الفاظ میں بیان فرماتے ہیں: آپ کے دل میں یہ تڑپ تھی کی احمدی نوجوان لڑکے

بحرِ عرفان میں تم غوطے لگاؤ ہر دم
بانیٔ کعبہ کی تم کاش دعا ہو جاؤ
وصلِ مولیٰ کے جو بھوکے ہیں انہیں سیر کرو
وہ کرو کام کہ تم خوان ہدیٰ ہو جاؤ

کیا۔ چنانچہ آپ فرماتے ہیں:

« مجالس خدام الاحمدیہ کے نوجوانوں کو یاد رکھنا چاہئے کہ ان کے کام کے اثرات صرف موجودہ زمانہ کے لوگوں تک ہی محدود نہیں رہیں گے بلکہ اگر وہ اسی خوش دلی اور اخلاص کے ساتھ کام جاری رکھیں گیں تو آئندہ نسلوں تک ان کے نیک اثرات جائیں گے اور جس طرح آج صحابہ کا ذکر آنے پر بے اختیار رضی اللہ عنہم ورضوا عنہ کا فقرہ زبان سے نکل جاتا ہے اسی طرح ان کا نام لے کر آئندہ آنے والی نسلوں کا دل خوشی سے بھر جائے گا اور وہ ان کی ترقی کے مدارج کے لیے اللہ تعالیٰ کے حضور دعائیں کریں گے۔ لیکن ضرورت اس بات کی ہے کہ وہ جس کام کو شروع کریں اسے استقلال سے کرتے چلے جائیں۔ جو شخص بھی اس جدوجہد میں کھڑا ہو گا وہ گر جائے گا اور سلامت وہی رہے گا جو اپنے قدم کی تیزی میں کمی نہیں آنے دے گا۔ مجلس خدام الاحمدیہ تحریک جدید کی فوج ہے اور میں امید کرتا ہوں کہ لوگ زیادہ سے زیادہ اس فوج میں داخل ہوں گے اور اپنی عملی جدوجہد سے ثابت کر دیں گے کہ انہوں نے اپنے فرائض کو سمجھا ہوا ہے۔ »

(مشعل راہ ۷۶)

آپ کی وسعت خیالی کی وجہ سے ہی آج ''خدام الاحمدیہ'' ایک احمدی نوجوان کی زندگی کا ایک اہم حصہ ہے۔ آج کل اچھی یونیورسٹیز میں داخلہ کے لیے پڑھائی کے علاوہ work experience ہونا بھی بہت ضروری ہے۔ بلکہ اچھے روزگار کے لیے بھی یہ ایک اہم شرط ہے۔ خدام الاحمدیہ سے حاصل کیا ہوا تجربہ

جب ہمارے نوجوان اپنے یونیورسٹی یا job انٹرویوز میں غیروں کے سامنے بیان کرتے ہیں تو انہیں حیرت ہوتی ہے اور وہ بہت متاثر ہوتے ہیں۔ لہذا حضور کی اس بابرکت تحریک کے ثمرات صرف دین اور روحانیت تک محدود نہیں بلکہ احمدی نوجوان کو اس کے ذریعہ قابل ذکر دنیاوی فائدہ بھی حاصل ہو رہا ہے جو لازماً اس کے ایمان کو بڑھانے والی بات ہے:

اے فضل عمر تیرے اوصاف کریمانہ
یاد آکے بناتے ہیں ہر روح کو دیوانہ

اگر گذشتہ صدی کا جائزہ لیا جائے تو جرمنی کی ہٹلر یوتھ، روس کی ینگ پائنیرز آف سویت یونین، اور امریکہ کی بلیک پینتھرز جیسی مشہور متعدد مشہور تنظیموں کی مثال موجود ہے جن کا مقصد نوجوانوں کو ایک نظریہ کے تحت منظم کرنا تھا۔ البتہ ان میں سے اکثریت کو بری نگاہ سے دیکھا جاتا ہے، کیونکہ ان کے ذریعے اگرچہ نوجوانوں کے اندر ایک خاص نظریہ کے نقوش تو راسخ کر دیئے گئے لیکن اس نظریہ کی تکمیل کے لیے انہیں تشدد، جلاؤ گھراؤ اور ہر قسم کے جائز اور ناجائز طریق اختیار کرنے کی اجازت دی گئی۔ جس کی وجہ سے یہ تنظیمیں معاشرہ میں تنگی اور بے چینی کا باعث بنیں۔ البتہ اسی زمانہ میں حضرت مصلح موعود رضی اللہ عنہ نے خدام الاحمدیہ کی بنیاد خدمت خلق کی مضبوط بنیادوں پر رکھی۔ چنانچہ ۱۹۳۸ء میں حضور نے اس تنظیم کو عارضی طور پر صرف دو سال کے لیے قائم فرمایا اور اس ضمن میں یہ نصیحت کی:

اسی طرح وہ (یعنی مجلس خدام الاحمدیہ) خدمت خلق کے کام کریں اور خدمت خلق کے کام میں یہ ضروری نہیں کہ مسلمان غریبوں اور مسکینوں اور بیواؤں کی خبر گیری کی جائے۔ بلکہ اگر ایک ہندو یا سکھ یا عیسائی یا کسی اور مذہب کا پیرو کسی دکھ میں مبتلا ہے تو تمہارا فرض ہے کہ اس دکھ کو دور کرنے میں حصہ لو

(مشعل راہ ۲۹)

آپ کے نزدیک خدام الاحمدیہ کی تنظیم کے لیے خدمت خلق کے کاموں میں بڑھ چڑھ کر حصہ لینے کی کیا اہمیت تھی؟ ستمبر ۱۹۴۲ء میں جب دریا راوی میں طغیانی کے سبب سیلاب آیا تو حضور نے خدام الاحمدیہ کے افسروں کو خدمت خلق کے کاموں میں سستی کرنے پر ان الفاظ میں متنبہ فرمایا:

خدام الاحمدیہ کے وہ افسر جنہوں نے اس موقع پر غفلت اور کوتاہی سے کام لیا ہے، ان کے متعلق تحقیق کر کے انہیں سرزنش اور تنبیہ کرنی چاہئے۔ ان کا فرض تھا کہ وہ رات دن کام کرتے اور اس خطرناک مصیبت کے وقت لوگوں کی ہر رنگ میں اعانت کر کے اپنے فرض کو ادا کرتے۔۔۔ دو تین سال تک انہیں محنت کرانے کا کیا فائدہ ہوا جب عین اس موقعہ پر جب کہ خدا نے ان کا امتحان لیا، وہ فیل ہو گئے۔۔۔ ہم صرف اتنی بات پر خوش نہیں ہو سکتے کہ ہمارے خدام نے دوسرے لوگوں جتنا کام کیا ہے بلکہ ہماری خوشی اور ہماری مسرت اس بات میں ہے کہ ہماری جماعت کے خدام الاحمدیہ دوسری تمام اقوام کے نوجوانوں سے زیادہ نمایاں حصہ خدمت خلق میں لیں۔

(مشعل راہ ۳۰۰)

جہاں دنیاوی تنظیموں نے ہمیشہ اپنے مقاصد کو حاصل کرنے کے لیے سعی کی، حضور رضی اللہ عنہ نے اس بات کو یقینی بنایا کہ خدام الاحمدیہ انسانیت کی خدمت کے مقصد کو پورا کرے۔ آپ نے اس کے لیے خدام الاحمدیہ کو بجٹ مخصوص کرنے کی تلقین ان الفاظ میں فرمائی:

پس تم خدمت خلق کے کام کو نمایاں کرو اور اپنے بجٹ کو ایسے طور پر بناؤ کے وقت آنے پر کچھ اس کا خدمت خلق کے کاموں میں صرف کیا جا سکے۔۔۔ پس اپنے بجٹ کا ایک حصہ خدمت خلق کے لیے وقف رکھو۔ جیسے ہلال احمر اور ریڈ کراس کی سوسائٹیاں کام کر رہی ہیں۔ اگر تم آہستہ آہستہ ایسے فنڈ جمع کرتے رہو تو ہنگامی طور پر یہ رقوم کام آجائیں گی۔

(مشعل راہ ۶۹۲-۶۹۳)

پاکستان میں مولانا مودودی نے تقسیم ہند کے فورا بعد ۱۹۴۷ء میں جماعت اسلامی کے نوجوانوں کو منظم کرنے کی کوشش کی اور اپنی تنظیم کو اسلامی جمعیت طلباء کا نام دیا۔ لیکن اس کی اس کاوش کا اگر حضرت مصلح موعود رضی اللہ عنہ کی کاوش کے ساتھ موازنہ کیا جائے تو ہر عقل سلیم رکھنے والا اس بات کو ماننے پر مجبور ہو گا کہ حضور کی بنائی ہوئی تنظیم آج بھی انسانیت کی خدمت کر کے دنیا بھر میں اسلام احمدیت کا نام روشن کر رہی ہے جبکہ مودودی صاحب کی تنظیم بدمعاشی، انتہاء پسندی اور غنڈا گردی کی ایسی بھیانک تصویر پیش کرتی ہے جس نے پاکستان کے تعلیمی اداروں کو مفلوج کر کے جہل کے اندھیروں میں دھکیلا ہوا ہے۔ اور اسلام کی دنیا بھر میں جگ ہنسائی کا موجب ہے۔ یہ وہ فرق ہے جو خدام الاحمدیہ اور دوسرے مسلمانوں کی تنظیموں میں پایا جاتا ہے۔

آپ رضی اللہ عنہ کی بلند ہمتی، عظمت ارادہ اور خدام الاحمدیہ سے اعلیٰ توقعات کا ثبوت اس بات سے ملتا ہے کہ آپ نے خدمت خلق کے کام کو مجلس خدام الاحمدیہ کے کاموں میں سے ایک شاخ قرار دیا۔ اور آہستہ آہستہ اس تنظیم کو ایسا وسیع کیا کہ اس میں احمدی نوجوان کی ہر ضرورت کو پورا کیا۔ چنانچہ آپ نے وقار عمل، صحت جسمانی، تربیت، تعلیم، تبلیغ نیز دیگر شعبہ جات قائم کرتے ہوئے اسے پوری طرح جماعت کے نظام کا حصہ بنایا۔ اور تبلیغ اسلام اور اشاعت دین کے مشن کے لیے اسے فعال

گو کہ حضور نے اپنی عاجزی اور انکساری میں یہ بیان فرمایا کہ آپ نہیں جانتے کہ اس میں کہاں تک کامیابی ہو گی، لیکن قوت عقلیہ اس بات کو تسلیم کرتی ہے کہ قوموں کی ترقی کا بہترین نقشہ یہی ہے کہ اس کے ہر ایک فرد کو اس کی استعداد کے مطابق قومی مفاد کے لیے کام کرنے کی عادت ڈالی جائے۔

آپؓ بالخصوص خدام الاحمدیہ کی غرض و غایت بیان کرتے ہوئے فرماتے ہیں:

میری غرض اس مجلس کے قیام سے یہ ہے کہ جو تعلیم ہمارے دلوں میں دفن ہے اسے ہوا نہ لگ جائے بلکہ وہ اسی طرح نسلا بعد نسل دلوں میں دفن ہوتی چلی جائے۔ آج وہ ہمارے دلوں میں دفن ہے تو کل وہ ہماری اولاد کے دلوں میں دفن ہو اور پرسوں ان کی اولاد کے دلوں میں۔ یہاں تک کہ یہ تعلیم ہم سے وابستہ ہو جائے۔ ہمارے دلوں کے ساتھ چمٹ جائے اور ایسی صورت اختیار کر لے جو دنیا کے لیے مفید اور بابرکت ہو۔ اگر ایک یا دو نسلوں تک ہی تعلیم محدود رہی تو کبھی ایسا پختہ رنگ نہ دے گی جس کی اس سے توقع کی جاتی ہے۔

(مشعل راہ ۸۰)

چنانچہ اسی غرض کے لیے حضرت مصلح موعود رضی اللہ عنہ نے خدام الاحمدیہ کی تنظیم قائم فرمائی۔

حضرت مصلح موعود رضی اللہ عنہ اور خدام الاحمدیہ

سرفراز احمد۔ قائد جامعہ احمدیہ یوکے

اللہ تعالیٰ نے زندگی کے لیے مختلف ادوار مقرر کیے ہیں جیسا کہ وہ قرآن کریم میں فرماتا ہے:

اَللّٰهُ الَّذِيْ خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْۢ بَعْدِ قُوَّةٍ ضَعْفًا وَّشَيْبَةً يَخْلُقُ مَا يَشَآءُ وَهُوَ الْعَلِيْمُ الْقَدِيْرُ۔

(سورۃ الروم آیت ۵۵)

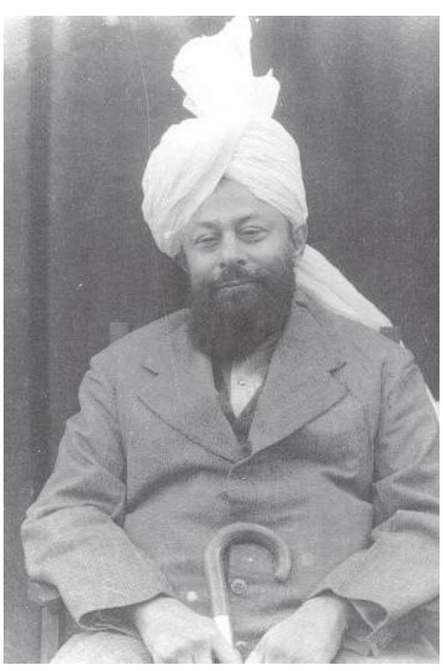
یعنی اللہ وہ ہے جس نے تمہیں ایک ضُعف (کی حالت) سے پیدا کیا۔ پھر ضُعف کے بعد قوت بنائی۔ پھر قوت کے بعد ضُعف اور بڑھاپا بنا دیئے۔ وہ جو چاہتا ہے پیدا کرتا ہے اور وہ دائمی علم رکھنے والا (اور) دائمی قدرت والا ہے۔

اس آیت میں انسان کی جوانی کی عمر کو «قوت» کا زمانہ قرار دیا گیا ہے جو کہ اس بات کا ثبوت ہے کہ جوانی کی عمر، اگر اس کا صحیح استعمال کیا جائے، تو اللہ تعالیٰ کی نعماء میں سے ایک عظیم نعمت ہے۔ اور انسانی تاریخ اس حقیقت پر گواہ ہے کہ ایک قوم کی زندگی اس کے نوجوانوں کی حالت پر منحصر ہوتی ہے اور کسی قوم کی «قوت» کا سرچشمہ دراصل اس کے نوجوان ہی ہوتے ہیں۔ اسی لیے انسانی تاریخ میں بھی یہ بات نظر آتی ہے کہ بڑے لیڈروں نے بڑے مقاصد حاصل کرنے کے لیے ہمیشہ اپنے نوجوانوں کو فعال کرنے اور ان میں ایک خاص قسم کی سوچ کو اجاگر کرنے کی کوشش کی ہے۔

چنانچہ حضرت مصلح موعود رضی اللہ عنہ ذیلی تنظیموں کی اغراض و مقاصد بیان کرتے ہوئے فرماتے ہیں:

ایک طرف ہماری جماعت کو نیکی، تقویٰ، عبادت گزاری، دیانت، راستی اور عدل و انصاف میں ایسی ترقی کرنی چاہئے کہ نہ صرف اپنے بلکہ غیر بھی اس کا اعتراف کریں۔ اسی غرض کو پورا کرنے کے لیے میں نے خدام الاحمدیہ، انصار اللہ اور لجنہ اماء اللہ کی تحریکات جاری کی ہیں۔ گو میں نہیں کہہ سکتا کہ ان میں کہاں تک کامیابی ہوگی۔ بہرحال یہی ایک ذریعہ مجھے نظر آیا جو میں نے اختیار کیا اور اس سب کا یہ کام ہے کہ نہ صرف اپنی ذات میں نیکی قائم کریں بلکہ دوسروں میں بھی پیدا کرنے کی کوشش کریں۔

(مشعل راہ صفحہ ۳۴۶)



حضرت خلیفۃ المسیح الثانی رضی اللہ تعالیٰ عنہ

TARIQ Magazine
طارق

مجلس خدام الاحمدیہ یوکے
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حضرت مصلح موعود رضی اللہ عنہ
(تفسیر کبیر جلد ۱۲ صفحہ ۶)

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